The Outlook

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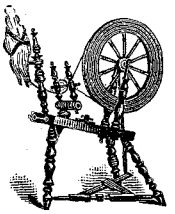

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The Outlook

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THE elections last week in Ohio, Illinois, Michigan, Wisconsin, Iowa, Kansas, and Rhode Island exhibited the same phenomenon that all State and local elections have exhibited since hard times set in in the summer of 1893—a general turning against the party in power in the National Government. As in the fall of 1893, National issues had properly no place in the elections last week; but the separation of National issues from local elections is as yet a creed practiced only by the most thoughtful and the most conscientious. The mass of those voters who are without definite views as to the cause of hard times, and without strong party attachments, voted against the Democratic party so long as it was in power, and turned against the Republican party when its success in November, instead of restoring confidence, was followed by the hardest winter since that of 1893–94. To deny that National issues influenced the result is as blindly partisan on the part of Republicans as it is on the part of Democrats to claim that great masses of voters, who believed in November that a high tariff would restore prosperity, now believe that an increase of the currency is essential. The shifting vote expressed a change in feeling rather than a change in conviction. It corresponded precisely with the overturn in '93, and with that in '73 as well. In an irrational degree the party in power is always held responsible for hard times, and for this reason, during the last quarter of a century, except during the business revival from 1880 to 1882, whatever party has been in power at Washington has suffered rever es in State and local elections.

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While this influence was everywhere present, innumerable local influences were at work modifying the results in various places. For example, in Cincinnati, Ohio, where a plurality of 20,000 for McKinley was replaced by a Democratic plurality of 7,000, the overturn was chiefly due to Republican opposition to Boss Cox. For years Cox has been the Tammany Hall of Cincinnati, and lately he has assumed a like rôle in State politics. This last year he had secured an appropriation of $6,500,000 for a new water-works plant, and taxpayers rebelled against the expenditure of this money under his direction. His opponent, Gustav Tafel, a former Republican who had become a Democrat on the silver issue, received a large vote from gold Democrats and anti-Cox Republicans. In Columbus, where the silver issue had been more prominent, the liquor question was also present, and the Anti-Saloon League at the last moment withdrew its candidate and indorsed Mr. Black, a man of fine private character, who was at the head of the Democratic ticket. In Cleveland, where the Populists refused to indorse the Democratic candidate, the present Republican Mayor was re-elected by a majority not significantly less than that of Mr. McKinley. In Toledo also the Republicans were successful, having nominated Mr. S. M. Jones, a successful manufacturer, of pronounced anti-monopoly views and rare public spirit. In the smaller cities in Ohio the Democratic gains were general, and these gains in all the cities were sufficient to overcome Mr. McKinley's plurality in the State. In Michigan the head of the Republican State ticket, Judge Long, was re-elected by a large majority; just one-half of the cities were carried by the silver forces. Detroit, which in November gave 10,000 plurality for McKinley and nearly double that for Pingree, chose a Democratic Mayor. The Republican candidate was Governor Pingree's selection, but in his

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speech of acceptance he made the mistake of promising to do what the Governor wanted him to do. The enemies of Mayor Pingree remained the candidate's enemies, while no Democrats rallied to his support. The Democratic candidate championed Mayor Pingree's three-cent-fare platform.

❀

In Wisconsin the Democratic gains were not so pronounced. A notable feature of the Wisconsin election was the non-partisan voting upon judicial nominations. This, however, was not so novel in Wisconsin as it would be elsewhere. In St. Louis, Missouri, the Democratic party divided, Labor Commissioner Lee Meriwether running as Independent Democrat and polling nearly half the vote. The Republican candidate's majority over both the Democratic candidates more than equaled McKinley's majority over Bryan. In Iowa and Kansas there were important Democratic or Fusion gains. Heretofore the cities of Kansas have been strongly Republican, but this year Citizens' tickets, supported by the Bryan element, were successful in many of them. In nearly all the Kansas cities a heavy vote was polled by women. It is not known that the women divided differently from the men. In Denver, Colorado, however, where also there was a municipal election, the women of the city are reported to deserve the chief credit for the election of the anti-saloon, anti-gambling-house candidate for Mayor nominated by the Civic Federation. It was the most notable achievement of equal suffrage yet wrought in Colorado. The State election in Rhode Island, which also occurred last week, had little significance of any sort. The Republican plurality was smaller than last November largely because the vote was so much smaller.

By all odds the most important election held was that in Chicago. Almost from the beginning of the campaign it was practically certain that the Democratic candidate would win. Although McKinley's majority in November was nearly 60,000, his supporters were now divided in three. The regular Republican convention was dominated by the machine, which has become more and more odious to the rank and file of the party during the legislative session. Although a reputable candidate, Judge Sears, was named for Mayor, a revolt could not thereby be prevented. Under the leadership of Alderman John M. Harlan, a son of Justice Harlan of the Federal Supreme Court, this revolt developed into a revolution, and Mr. Harlan received a larger vote than Judge Sears. Mr. Harlan's campaign was directed against the machine, against the street railway monopolies, in favor of civil service reform, and in favor of the enforcement of the present laws against gambling-houses and saloons. Side by side with Mr. Harlan upon a platform favoring civil service reform, though also favoring the saloons, ex-Postmaster Hesing, the nominee of the gold Democrats, appealed for the support of the independent elements, especially among the Germans. Both of these candidates drew their following almost exclusively from those who had voted for McKinley. Mr. Harlan, it is true, by reason of his obvious sincerity as an anti-monopolist, got the indorsement of the middle-of-the-road Populists, and the support of many silver Republicans and trades-unionists. But, as a rule, the Bryan forces, under the leadership of ex-Governor Altgeld, supported the regular Populist and silver Democratic nominee—Carter H. Harrison. Mr. Harrison had also another class of supporters, of whom a large portion had opposed Mr. Bryan. The saloon-keepers supported him as the son of his father—the Mayor Harrison of the "wide-open" days a few years ago. In the Democratic Convention which nominated Mr. Harrison, the saloon element and the anti-saloon silver element worked in substantial harmony. Victory for Mr. Harrison was, therefore, well-nigh inevitable, and the only marvel was its extent. Mr. Harrison polled 139,000 votes, while the combined opposition—Harlan 60,000, Sears 58,000, and Hesing 15,000—polled only 133,000.

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Mr. Harrison's victory, however, remarkable as it is, is less remarkable than the vote for Mr. Harlan. The strength which the anti-machine, anti-monopoly Alderman developed was the most hopeful evidence of a rising municipal con-

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science that has been witnessed in years. Independent nominees, supported by the machine of the minority party, have polled larger votes, but we do not remember a case in which an independent candidate without any machine whatever back of him has made anything like such a record. What was most encouraging about the support he received was that it came from all parts of the city. Although he stood for distinctively American ideas on the question of the saloons, he polled more votes than the regular Republican candidate in three-fifths of the wards. This, in a city where nearly four-fifths of the adult males are of foreign parentage, is worthy of note. Had it not been for the intensity of feeling among the silver forces, he would probably have been elected. The Republican machine opposed him with more bitterness than it opposed Mr. Harrison, and with good reason. Here is one of his references to Governor Tanner:

"I wish we had a loyal man at Springfield for our Governor. We have for a Governor a man who is a reproach to the name of the Republican party; a man who is disloyal to his oath of office, a man who has played traitor already to the public by appointing a confessed member of the boodle majority in the Council, Joseph Bidwell, to the important office of Railroad and Warehouse Commissioner."

His campaign was a revelation to those who believed that the Bryan movement monopolized the anti-monopoly sentiments in the community. His speeches during the campaign were full of the boldest and most direct accusations of bribery and corruption against the great street railway monopoly of the city, and the large vote which he polled is a ground for encouragement to those who have faith in the possibilities of independent and purified municipal politics in this country. When the returns of the election came in, there was almost as much rejoicing at the Harlan as at the Harrison headquarters. An impromptu mass-meeting named Mr. Harlan for the Mayoralty in 1899 and for the next United States Senatorship from Illinois.

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Whatever may be thought of the competence and efficiency of Mr. Terrell, who has for the last four years been our Minister to Turkey, it is certain that he has done his work there under great disadvantages. Not only has an Ambassador social precedence over a Minister, which by undiplomatic minds in democratic America is not easily comprehended, but he has also official advantages in the right to claim, and the ability to secure, audiences with the Sultan, and in the power to press claims upon him, which a Minister, no matter what country he represents, does not possess. If we understand the matter aright, under our law, as it now stands, the President has no authority to accredit an Ambassador to any country which does not first accredit an Ambassador to us. He is, therefore, compelled in this matter to await the pleasure of the Sultan—a condition not altogether, we should say, agreeable to him, and certainly not altogether agreeable to this country. Congress should rectify this condition, either by authorizing the President by special act to send an Ambassador to Turkey—in which case the initiative would lie with us, and Turkey would be compelled either to accept our Ambassador and send one in return, or take the responsibility of refusing to follow our lead; or by conferring on the Minister to Turkey the authority, for the time being, of a special Ambassador; or by authorizing the President to appoint such special Ambassador to press the present claims of this country upon the Porte—claims both for damages because of past wrongs and for protection against similar wrongs in the future.

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There are three reasons why this should be done: First, because we have large interests in Turkey, which cannot be adequately cared for by a Minister; secondly, because, being under no suspicion of desiring aggrandizement or extension of territory or political advantage in our dealings with Turkey, we should be able, if we were properly represented there, to exert an influence on behalf of Christians such as no European power could exert, except one backed up by display of force; and, thirdly, because it is difficult to secure the ablest representative for Turkey unless he is given the rank of Ambassador. It is unlikely, however, that such an act will be passed at the present session of Congress, and accordingly it

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has been proposed that the President appoint the Hon. John W. Foster Special Envoy or High Commissioner to go to Constantinople and settle our claims, financial and otherwise, against Turkey, and then return. Mr. Foster is admirably fitted for such a special mission. The course proposed would be dignified on the part of our Government, and would be likely to yield positive results. An article on another page discusses the question in detail.

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The preponderance of self-made men in President McKinley's Cabinet has already been commented upon—men who have achieved success by force of character, industry, and ability developed in the school of practical life. From the business point of view it is emphatically a strong and conservative Cabinet, Mr. Bliss, of this city, Mr. Gage, of Chicago, Mr. Gary, of Baltimore, and General Alger, of Michigan, representing large business interests; while other members of the Cabinet have been, through their professional relations, in intimate touch with great commercial enterprises. Several of the minor appointments have specially commended themselves to the country as illustrative of the operation of the true principle of selection. The Secretary of the Treasury, for instance, has appointed two Assistant Secretaries whose qualifications were at once recognized. Mr. Spalding held the position of Assistant Secretary during President Harrison's administration, and is thoroughly familiar with certain branches of the business of the department. Mr. W. B. Howell has worked his way up from the bottom, having begun as a messenger in the Treasury Department. He received a common-school education in New Jersey, which is his native State, became a Treasury messenger in 1882, passed the first competitive examination under the Civil Service Law the following year, and as a result of his high rating became in 1884 a clerk in the Bureau of Internal Revenue. He acquired the art of stenography, and made himself intimately acquainted with the details of the business in the different divisions of the department. His promotion has been continuous. In 1891 he became a special employee of the Customs service, then the private secretary of various Assistant Secretaries, and he has now been appointed to a position of high responsibility, without political influence, and as the result of his consistent effort to make himself master of his work. Not content with learning his specific work, he studied law at the same time in the Columbian Law School, and was admitted to the Bar of the District of Columbia in 1891. Mr. Howell is, therefore, a trained official, and his career is one which deserves the widest publicity because it indicates the true line of promotion in public service. The appointment of Mr. Roosevelt as Assistant Secretary of War is so obviously admirable that it needs no comment save an expression of regret that this city must lose the services of a man so fearless and capable.

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The country is beginning to feel the effect of the action of Congress in admitting to Statehood some Western Territories which neither in the number nor the character of their population were entitled to be received into the partnership of States. It is because of this action that the whole country has been shamed by the prize-fight in Nevada, a territory whose insignificant and, it would now appear, unworthy population is represented in the United States Senate on equal terms with the great States of Texas, Kansas, Illinois, Pennsylvania, or New York. The disgrace of North Dakota similarly becomes a National disgrace which the Nation is powerless to correct. Under the present law a residence of only ninety days is required as a preliminary to action for divorce. A bill to lengthen the term of residence passed the lower branch of the Legislature, but was smothered in the Senate, the influence against it being that of the hotel-keepers who make money out of divorced tourists, and the lawyers who are employed to prosecute what are euphoniously called divorce suits. North Dakota is one of the few Western States in which a majority of the adult males are foreign-born. Ecclesiastically, the State is divided into three unequal portions—26,400 Roman Catholics, 15,700 Lutherans, 11,700 of other denominations—Methodist, Presbyterian, Baptist, Congregational, etc. Nearly one-half of

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the State is Roman Catholic, and we are glad, therefore, to report the ringing letter of the Roman Catholic Bishop Shankley, declaring war on the present moral condition of the State which has produced the inaction of the Senate. We quote:

"I hereby enter my protest against this hell-born social enemy, and I call on all Christian people in the State to aid me in the war of extermination which now, God helping me, I declare against it. A worse state of morals than Utah ever saw is at our door, invading us. Against it I shall contend, if need be, alone, so long as God leaves me earthly life. Hitherto relying on the persuasiveness of human words explaining divine wisdom, I neglected other agencies, refusing even to ask for any man's vote. Henceforth, and until the divorce laws of this State are brought into the lines of comparative decency, with all the powers of my official position as bishop and of my personal influence as a citizen, I shall fight like with like."

It may be hoped that public sentiment in the rest of the Nation, reinforcing the Bishop's ringing protest and the nearly unanimous action of the State House of Representatives, may suffice at another session to overcome the moral apathy or the corrupt influences which have controlled the Senate.

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The condition of affairs in the lower Mississippi Valley continues to be extremely serious. In the Yazoo Delta the terrible destruction wrought by the flood has increased, and the immediate destitution following is already very great. Congress last week acted promptly in response to President McKinley's special message pointing out that between Marion, Arkansas, and Greenville, Miss., at least fifty towns and villages were partly under water; that a territory nearly three hundred miles in length and from five to forty miles wide was submerged, hundreds of thousands of acres of cultivated soil flooded, and the property of from 50,000 to 60,000 people destroyed. A bill appropriating $200,000 for relief purposes was quickly passed by both branches of Congress and signed by the President. This sum will, however, go but a little way in relieving destitution, and there is urgent need for private contributions. The river and its larger tributaries continue to overflow their banks, and it is by no means certain that the injury done has reached its greatest extent. One result will be a very serious loss to the cotton crop in the river States. The protecting levees near New Orleans have thus far served their purpose admirably; they have been temporarily strengthened by the work of thousands of men; there has been constant fear that they might give way. The engineering problems involved are peculiarly perplexing. Indeed, there is still a serious difference of opinion among the most eminent civil engineers as to the right method of dealing with the enormous difficulties involved. One expert engineer, in a letter to the New York "Evening Post," declares that the whole system of jetties and levees now employed only serves to raise the bed of the river by confining it within narrow banks, to thus heighten the flood-swell, and to cause inundation of the river above the levees, as well as to bring insupportable pressure upon the levees themselves. Other experts, on the other hand, declare that the efficiency of the present levee system has been demonstrated, and that if it were not for the levees we should have inundations like the present every year. That expenditure by the National Government for the protection of the different States bordering on the river is constitutional and desirable is, we think, beyond dispute. The only question is as to how Government aid can be rendered economically, efficiently, and on scientific principles.

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The Republican caucus of the New York Senate, in conformity with the wishes of Governor Black and against the protests of the Republican machine in New York City, has indorsed the Raines Law Amendments taxing clubs at the same rate as saloons, and restricting the Sunday privileges of hotel guests to the bona-fide guests of bona-fide hotels. Three Senators refused to take part in the caucus. Had they remained, it is probable that the amendment taxing clubs at the same rate as saloons would have been defeated. It was adopted only by a vote of sixteen to thirteen. Although this amendment merely incorporates in the law a provision which the temperance people were assured that it originally contained, Governor Black and the rural Republicans are entitled to much credit for its adoption by

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the caucus. The clubs of all the cities fought fiercely against it, and as these clubs included scores of small political clubs, musical fraternities, etc., etc., as well as the great clubs with which most of the influential men are identified, the political power represented was enormous. The Republicans who resisted this pressure, we repeat, are entitled to the gratitude of the temperance people of the State. If the party has been injured by this second struggle, the blame rests upon the legal officers of the State for failing to test the question whether the decision of the Court of Appeals that clubs were not to be taxed under the old law implied that they were not to be taxed under the new. One of the most discouraging features of the present political and industrial situation is the contrast between the zeal with which the attorneys for special interests push their cases in the courts, and the languor with which the State's attorneys push cases which are in the public interest.

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The report of the public libraries of New York State, issued by the University of the State of New York, and the report of the Free Public Library Commission of Massachusetts, give some interesting facts in regard to free library extension. In the Empire State supervision of public libraries is intrusted to the Regents of the State University, and the annual appropriation of $25,000 is apportioned in supplying free libraries to the people. A special feature of the New York system is the promotion of "traveling libraries." These are sent to public libraries under visitation of the Regents; to communities without public library privileges (when the application must be signed by twenty-five resident taxpayers, and agreements signed by a librarian and a trustee, who become responsible for the care of the books); to organized groups of students, agreeing to study one subject during not less than ten weeks; and to unregistered clubs, summer hotels, business corporations, or similar organizations not falling in the other groups, but having special need of libraries. This system has already been imitated in Michigan and Iowa. The Massachusetts report shows that in that State there are only nineteen towns in which there is no free library. A like interest is now seen in other States. In Maine, towns may appropriate for the establishment of a free public library two dollars for each ratable poll, and one dollar for each poll annually thereafter for library maintenance. To every town of less than fifteen hundred people without a public library the State Librarian may give books to the value of $100, and not exceeding one-half of the amount spent for books by the town. In New Hampshire a notable step has been taken by the Legislature in requiring every town to assess an annual tax of about fifteen cents on a valuation of $1,000 "to be appropriated to the sole purpose of establishing and maintaining a public library within such town."

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Last week New York State appropriated a million dollars to buy forests. The plan had been a favorite one of Governor Black, and on its passage by the Legislature the bill was immediately signed by him. When Mr. Black went into office, he stated that, if the sources of the water-supply of the Hudson River Valley and of the Mohawk Valley were to be preserved, the State must acquire a solid title to the forests. Hence he had a bill drawn up, which was introduced by Senator Ellsworth, appropriating a million dollars for the direct purchase of Adirondack land. On the whole, the bill is a public-spirited and fairly well-considered measure. The principal objections have been to its condemnation clause and to the great power given to the new Forestry Preserve Board. With the best men controlling forest acquisition, however, we trust that no private interests will unnecessarily suffer; at all events, the "Lumber Lobby," which has always been a too powerful element at Albany, has failed in its effort to defeat this legislation. The condemnation feature of the bill excited the special opposition of Senators from northern New York; they attacked that part of the bill which states that the owners of land, when it is taken under condemnation proceedings, shall not be paid if they reserve the spruce-trees for their own use. It was a fair option, nevertheless, because the land is valuable to its owners only on account of

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the spruce. Such owners may receive immediate payment, or they may say that they wish the timber, and in that case hold the land until they remove the spruce-trees. The wood-pulp and paper manufacturers were, of course, against the bill. The recent alarming overflow of the Mississippi has been in large measure due to the indiscriminate cutting of forests at its head-waters; the new law in New York State will insure a certain immunity from such disasters, and also secure a proper water-supply to the cities in the lower part of the State. Another object of the new law will be to protect the Champlain and Erie Canals, on the enlargement of which the sum of $9,000,000 is now being spent.

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A very hopeful movement for early closing and partial Sunday closing is gathering strength among the druggists and drug clerks. In this city a union has been organized with an employing druggist, Mr. C. F. Doherr, at its head, which has for its object the amendment of State pharmacy laws by limiting the hours of drug clerks to sixty-six per week. Inasmuch as druggists have to be especially licensed in order that the public may be served by competent men, it is believed that a reasonable limitation of hours will not be overthrown by the courts. A noteworthy circumstance in connection with the organization of the New York union was that its first hour of meeting was at midnight. The ordinary hours for drug clerks in this city, we are told, are from seven in the morning till eleven at night, with an allowance of about two hours for dinner and supper. On Sunday the hours are not materially different, for in this city, unlike many smaller ones, the drug-stores keep open all day. It is proposed that certain hours, morning, afternoon, and evening, shall be designated by law, and that during the remainder the stores shall be closed. The movement in favor of such Sunday closing is already strong among employing druggists. "The Era" cordially supports it, and several o'her prominent trade papers are publishing letters advocating it. A bill is now before the Connecticut Legislature limiting Sunday sales to the hours from 8 to 10 A.M., and 3 to 5 and 7 to 10 P.M. The druggists who favor this law state that the number of "emergency" calls on Sunday is simply insignificant, and that even these cases can always be provided for by physicians. The great bulk of the Sunday trade, they say, is the cigar, confectionery, and general "department store" business, which drug-stores carry on while competitors in the same lines are compelled to close. If laws forbidding all sales except those of medicine were strictly enforced, few druggists, they declare, would care to remain on duty all day.

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One of the principal events last week in the business world was the annual meeting at Montreal of the shareholders of the Canadian Pacific Railway Company. Sir William Van Horne, the President, stated that, while the shrinkage in earnings in the carriage of wheat from the last crop, as compared with that of the year before, will reach at least $1,250,000, this has largely been made up by an increase in general business. An encouraging feature is the wide attention which the mines of British Columbia are attracting and the great activity which prevails there. The effect of all this is manifest in an increase of one-fifth in the earnings of the Pacific division of the Canadian Railway, while the new traffic contributed considerably, of course, to the earnings of the rest of the system. The building of a line into the Kootenay mining district was authorized. The railway activity in British Columbia is being to a certain extent imitated in the adjacent province of Alberta. The demands of the people there ought to help trade on both sides of the boundary, since they are for the extension of the Calgary and Edmonton Railway southward to Blackfoot on our Great Northern Railway, and the widening of the narrow-gauge road from Lethbridge south to Grand Falls, also in Montana. Canada and the United States are commercially one country: hence the free connection with our systems enjoyed by the people of Quebec and Ontario is already to a gratifying extent imitated in the West, and is bound to be in yet greater degree. For the past month, as compared with a year ago, there was a gain in the gross railway

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earnings of the railways of the United States.

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In connection with the subject of transportation, President Hill, of the Great Northern Railway, has just written an article in which he points out the possibilities of trade between the United States and Asia. Mr. Hill gives statistics of moment to grain-growers and dealers everywhere, but especially on our Pacific coast. While the introduction of wheat flour in China and Japan, as against their own rice, is simply a matter of price, Mr. Hill found that, owing to the Sailors' Union fixing the wages of sailors at $30 a month and of engineers and other ship employees at about twice the wages paid by European steamers, it would be impossible for us to compete with the English, German, and other ships already on the Pacific Ocean. After the war with China the Japanese appropriated a large amount of their indemnity for a subsidy to the merchant marine, and negotiations were opened by Mr. Hill with the General Steamship Company of Japan.

"We found that their subsidy was about equal to the cost of their coal and the wages of their sailors. They pay their sailors $5 a month, Mexican, or $2 in gold, enabling them to hire twelve good sailors for the wages of one American sailor. We concluded a contract with them for a line of steamers between Chinese and Japanese ports and Seattle, on condition that they would carry flour from Puget Sound to the Asiatic ports at $3 a ton, as against from $7 to $8 a ton formerly charged from west coast ports in the United States. This low rate fixed the rate for all other lines between the Pacific coast and Asia, and has resulted in carrying out about 28,000,000 bushels of wheat, or its equivalent in flour, from the last crop."

Thus the entire California, Oregon, and Washington wheat crops have been taken out of the European markets. This will reduce the amount going to Europe about twenty per cent. The reduction in the cost of transportation of flour to Asia came through diverting the tea and matting business, which has heretofore gone mainly on English ships from Asia direct to New York.

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Events have moved rapidly in the East during the past week, and it now looks as if the crisis were at hand. Early last week the Powers sent a joint note to Athens with the definite statement that if there was trouble on the frontier the aggressor would be held responsible, and that in any case the aggressor would not be allowed to reap any benefits from breaking the peace. To this the Greek Government has so far made no reply. It looks very much as if the matter were passing out of the hands of the Greek Government. Tuesday was the national holiday—the anniversary of the independence of Greece. It had been looked forward to with great apprehension by the Powers as being the probable occasion of an outbreak, but it passed very quietly save for the expression of unbounded enthusiasm throughout Greece. On Wednesday, however, the Greeks gave a new illustration of their old song, "When trees bud, men go to the mountains." From two to three thousand irregular Greek troops crossed the Macedonian frontier near Krania and Grevena, established themselves on the Turkish territory, and made attacks on two or three Turkish posts. It was given out at first that these troops were bandits, and the Greek Government will probably disclaim all responsibility for their action, but it is perfectly well understood that Turkey has now been invaded by the Greek people, if not by the forces of the Greek Government. The camp situated on the extreme northern Thessalian frontier contains a body of men thoroughly equipped and officered, who made a rendezvous at the village of Koniskos, received the sacrament, registered an oath, and crossed the frontier during the night. A second company crossed the frontier at the same time and in the same way, at a point nearer the coast. This movement was planned and is being supported by the National League, a secret organization which has for its aim the liberation of all the Hellenic peoples. Through popular subscription it has a considerable treasury, and it has behind it, beyond all question, the united and enthusiastic sentiment of the Greek people.

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The new Austrian Reichsrath, which was recently opened by the Emperor in person, is, as the readers of The Outlook will remember, a distinctly reactionary body—the recent elections having largely increased all the reactionary groups. The

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Ultra-Clerical party has been strengthened relatively more than any other group. The hatred of the Jew has been elevated into a political principle, and has become in many quarters of Austria not only bigoted but passionate and riotous. One of the pressing questions of the day in Austria is the renewal of the financial arrangement between that country and Hungary, which is about to expire. The prospects of that renewal, which the Emperor strongly urges, are very gloomy. The Hungarian Ministry has not only opposed the Ultra-Clerical party in that country, but has also beaten it. That Ministry treats the Jews with fairness, and is even charged with favoring them. Under these circumstances it cannot be expected that the reactionary majority will feel warmly drawn toward Hungary. Count Badeni, the Prime Minister, although he has a majority behind him, is not likely, as was pointed out in these columns some time ago, to find his lot an easy one. He is trying to consolidate a party in the Reichsrath out of the Clericals, the Poles, and the Czechs; but when a Minister is dealing with groups, he is always expected to pay for his support in some form or other, and Count Badeni is obliged to pay for the support of the Czechs by offering to recognize their language officially in Bohemia—a concession which will irritate the German population more than anything else the Minister could do.

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The indifference to the franchise in Italy has rarely been more strikingly brought out than in the recent general election. In Rome less than half the electors took the trouble to record their votes, and this seems to have been about the average throughout the country. The result was a decided victory for the Ministry. Out of 430 ballots, reported by the newspapers latest received, 320 were secured by Ministerial supporters; of the strong group formerly led by Crispi only 75 remain. In the last Chamber there were only 6 Socialists; in the new Chamber there will be 18—an increase which is not at all surprising when the industrial conditions of Italy are recalled. The position of the Ministry will not, however, be as comfortable as these figures indicate. The position of an Italian Ministry rarely is comfortable, because it never has a compact body of supporters behind it; it has always to deal, as a French Ministry is obliged to deal, with groups. Its supporters in the new Parliament will be divided into three or four different groups led by as many men, who, while acting with Premier Rudini, hope some day to be Premiers themselves, and whose eyes, therefore, are fixed quite as much on the possibilities of their own political future as on the success of the Ministry. The result of the election means, probably, that there will be no sudden change of policy; but it is quite clear that new lines of national sympathy and probably of national alliance are slowly but surely defining themselves. A large part of the Italian people are in hearty sympathy with the Greeks—a fact which has its weight with the Ministry, although in the present condition of affairs Italy would be slow to withdraw herself from what is euphoniously but untruthfully known as the European Concert.

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The present Ministry is committed to a pacific and conciliatory policy at all the points where there has formerly been friction. The present relations between the Quirinal and the Vatican are probably as easy as they can be until there is some radical change; and the next Papal conclave is likely to pass off without the development of any irritation between the two powers in Rome. Italy is apparently slowly drifting away from the Triple Alliance. The friendly feeling for France, which has often been commented upon in these columns, is distinctly deepening and widening. There is a disposition to cut down expenses, and this will make definitely for the withdrawal of Italy from active alliance with Germany and Austria. It is interesting to note the indications which come from many quarters of the reorganization of Europe, and of its division along the lines of imperialism and democracy. What is likely to be known as the league of the Emperors promises to become something more than a possibility in the near future; and when Europe fully understands that the three Emperors are acting together, the republican countries will realize the necessity of combining for

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their own safety. Italy, France, and England represent tendencies quite as antagonistic to imperialism in all its forms as does this country, and they are in most respects quite as democratic—in some respects even more democratic. Historically and traditionally they are so involved with countries of different political organization that they have not always realized the radical character of the differences between them; but the time is apparently at hand when one of the fundamental elements in the European situation, so far as the international alliance is concerned, will be the political character of the different States. The countries which are governed by their peoples will stand on one side, and the countries which are governed by their sovereigns on the other.

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The past month has witnessed the issuance of two decrees abolishing slavery in different parts of Africa. The first was a decree for abolition in the British Niger country, the decree to go into effect upon the completion of Queen Victoria's sixty years' reign. The second, also the work of the British, was a decree from the Sultan of Zanzibar. It provides, however, that existing rights over concubines shall remain as before, unless a concubine claims her freedom on account of cruelty. For all slaves legally held the Government will pay compensation, and if Zanzibar is unable to meet the full expense the British Government will assist. In connection with the preparations at Lisbon to celebrate the discovery of the route from Europe to India by the way of the Cape of Good Hope, it is interesting to recall the fact that a King of that Benin which has just been conquered by the British gave to the Portuguese their first knowledge of India. This king visited Lisbon, and was in transcontinental intercourse with Prester John, the Negus of Abyssinia, who, in turn, was in communication with East India. Encouraged by the success of their two recent campaigns on the rivers Niger and Benin, resulting in the acquisition of the kingdoms of Benin, Bida, and Ilorin, the British have now embarked on a third little native war on the African west coast, namely, against the great Mohammedan chief, Samory. In Abyssinia there are now two rival missions, one from Great Britain and one from France. The latter has the start of the former by four months. M. Lagarde, the leader of the French expedition, has already concluded a commercial convention with the Negus; his present object is to obtain a political treaty. The British Envoy's objects are precisely similar; more particularly, Mr. Rennell Rodd will claim recognition of British and Egyptian territorial rights throughout the regions of the White Nile, including Darfur, Kordofan, and Sennar.

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As was expected, the Venezuelan Congress has ratified the treaty of arbitration with Great Britain negotiated by the United States. The action was unanimous, it is gratifying to note, and there seems now no possible obstacle to the reasonable and just settlement of the dispute which has for so long a time existed between Venezuela and Great Britain. The tribunal of arbitration will consist of Chief Justice Fuller and Justice Brewer, of the United States Supreme Court, Baron Herschell (ex-Lord Chancellor) and Justice Collins, of the British Privy Council, and a fifth arbitrator to be named by these four arbitrators, or, in case they fail to agree, by the King of Sweden and Norway. The treaty is both specific and broad. The arbitrators have ample powers finally to settle the matters in question under certain clearly defined limitations, the most important of which is that adverse holding (or prescription) of territory for fifty years shall make good title, and that exclusive political control as well as actual settlement shall constitute adverse holding. The arbitrators are to meet in Paris within sixty days of the time when the final printed arguments have been laid before them by the agents of the two countries. The submitting of arguments and replies will no doubt consume many months. This formal action by the Congress of Venezuela must be welcomed as the rational and satisfactory termination of an international misunderstanding which at one time threatened to place the two greatest English-speaking nations in an attitude of bitter hostility.

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Immortality

Easter Day becomes every year the occasion of a wider and deeper joy among religious people; for the instinct of the Christian world has fastened upon this great festival of the Christian year as the consummate proof of immortality. The risen Christ is a fact in history, not a demonstration, and in the risen Christ immortality finds its shining and indestructible evidence. But in the larger religious thought of the time Christ is related more and more closely to the whole order of God's dealing with man. It is seen more and more that his appearance in the world marks, not the defeat of a divine design, but its consummation; that he comes, not to save a remnant, but humanity; that redemption is not for the elect, but for society. The great idea of immortality must, therefore, find its evidence, not only in the reappearance of the visible Christ after the crucifixion and the sepulcher, but also in the total impression which the whole creation makes on the mind.

This larger argument, which is part of that disclosure of religious truth coming to our time slowly but inevitably—antagonized, misunderstood, and misrepresented, but triumphantly asserting itself and making its way to the open hearts and consciences—has received no more impressive statement than is to be found in the little book on "Immortality and the New Theodicy" (Houghton, Mifflin & Co.), by the Rev. Dr. George A. Gordon, whose steadily deepening thought and growing vision are bearing fruit in a series of comprehensive presentations of religious truth. The spirit of Easter breathes through the lecture which Dr. Gordon delivered as the first on the Ingersoll Foundation at Harvard University, by the terms of which he was obliged to discuss the question of immortality upon purely rational grounds. It is interesting to note how insensibly the rational and religious fade into each other in this noble discussion, which presents the great thought of immortality in the light of the larger vision of God and of his purpose for man; which treats the great theme from the standpoint of the unbroken spiritual life of the race both here and hereafter, instead of from the narrow historic point of view. Dr. Gordon has broken many bonds of ignorance and prejudice, but he has never illustrated before so clearly the emancipation of spiritual vision from provincial views, partial standards, and purely metaphysical methods as in this discussion. The question is not, and never can be, one for purely abstract discussion. It is so rooted in the deepest life of men, and so much a part of their destiny, that it can never be, either in thought or in discussion, a purely speculative question. When Plato touches it in the "Phædo" with such noble eloquence, interest centers at once in the figure of Socrates. The question is not a matter of philosophy; it is the question of Socrates's destiny.

Dr. Gordon strikes into the heart of the whole matter, and roots his demonstration in the profoundest conceptions which men have yet evolved concerning their relationship to God. Three great foundations support the idea of immortality. The first of these is the moral perfection of the Creator. The Supreme Mind evidences itself in heaven and earth, in the order, the beauty, the range, and the uniformity and variety of creation. The absolute goodness of God is not thus demonstrable. It is a belief for which there is proof but not demonstration. The logical impulse drives to it, because, by accepting it, it becomes possible to account for the good in the world and to hope for a good issue from all the apparent evil; but the moral impulse confirms the great fact, and the whole nature of man compels the assumption. "Though he slay me, yet will I trust in him" is the instinctive expression of the faith which is bound up in the soul of every noble human being. Without it human character is impossible of comprehension, human history impossible of interpretation.

From this great fact one passes insensibly to the acceptance of the reasonableness of the universe. It is everywhere the expression of intelligence, and as fast as men master its structure their knowledge becomes science; that is to say, it is coherent, rational, and ordered. But there cannot be a reasonable universe, of which man is a part, which does not provide for the perfect development of all his capacities; and that development involves personal immortality. In the face

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of all apparent contradictions, both as a matter of moral instinct and as the ultimate assumption compelled by such knowledge as we possess, we are bound further to assume the worth of human life to the Creator. The larger our vision of God, the more inevitable the doctrine of immortality becomes. It is the narrow and inadequate conception of God, which is always more or less a compromise with atheism, which brings in the element of doubt. Wherever the moral purpose of God is made coextensive with the universe, and the moral character of that universe stated without qualification, it is inevitable that God must save the race. He cannot do otherwise without violating his own nature.

To this conclusion we are driven, not only by what is sometimes called the new theology—which is nothing but a further advance of belief against unbelief—but also by what may be called the new humanity; that is to say, the wider, deeper, and more accurate historical knowledge of what the race has passed through and is passing through under all its conditions. No man can know those conditions as facts without feeling the Christ spirit of compassion and sympathy born in him; and nobody can have this spirit without being impelled to burst through the old limitations which made men satisfied with the salvation of the elect or of a remnant. We are compelled to choose between a world utterly lost or a world absolutely redeemed. There is no other alternative. It is this sublime faith to which Dr. Gordon has committed himself in his impressive argument for immortality; and this faith gives the movement of his thought the force of an advancing army. One feels in reading his book as if the whole order of creation were marshaled to the great end of declaring the purpose of God in the salvation of men.

And Dr. Gordon is entirely wise and sound in closing his noble statement by an appeal to those ancient instincts which are not mere aspirations, but are, as he declares, the voices of God speaking in us and through us, and pronouncing the verdict of the Infinite upon this great question. Through all the intricacies and perplexities of argument there is something final in the affirmation by the universal instincts of the reality of the world in which we live, the reality of the moral struggle in which we are engaged, the reality of our own nature, and the reality of the life to come; and these instincts constitute "the sacred and sublime gravitation of the heart into faith in response to the call of the Almighty." God sends them: The mind responds to the visible universe because the same intelligence and order are in both. The heart responds to the noblest moral ideals because the one bears to the other the relation of achievement to aspiration. Men crave sonship to God because that is the relation in which they really stand. So along many roads the argument moves to its conclusion; and in this Easter-tide, when all thoughts turn to the figure of the risen Christ, it is significant of the larger faith of the time that the whole order of life is brought to the open sepulcher to bear witness, with the disciples and the unbroken continuity of the Christian Church, to the sublime truth of immortality.

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The Cretan Question

The Cretan question involves, in more senses than appears upon the surface, the peace of Europe. The issue is not merely between Turkey and Greece, nor the question merely the government of Crete. Far more is, or at least may be, involved. It is not strange that the "Powers" dread a war between Turkey, all of whose traditions are despotism, and Greece, all of whose traditions are liberty. For such a war might easily involve, before it were completed, all Europe in a war between absolutism and democracy. And the emancipation of Crete might mean a much larger emancipation.

When France became a Republic, all Europe joined in a crusade to force her back to her allegiance to Bourbonism again. The Napoleonic wars, at first fought for the overthrow of existing governments, became a campaign for the establishment of a Napoleonic dynasty, and ended in the temporary defeat of Republicanism for France as well as for the other nations; but the defeat was only temporary. In England the absolutism of Pitt was followed by a steady

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progress toward liberalism, in which Gladstone has been an eminent leader. In Italy, Papal and Bourbon absolutism gave place to constitutional monarchy, under the arms of Garibaldi and the statesmanship of Cavour. In Germany the strong arm of the Emperor and the stronger arm of Bismarck have succeeded in checking but not wholly in thwarting the development of democratic ideas and the growth of the democratic spirit. Even in Spain and Austro-Hungary the people are by no means as much the subjects of absolute authority as they once were. Only in Russia is absolutism still triumphant, though not undisturbed, and liberty in hiding, though not extinct. In these conditions the *governmental authority* in every European country is in natural though unexpressed alliance with every other authority, to put down any insurrection in any land for fear that the flame of liberty once kindled will spread to other lands. But also the *people* in every country are in natural though unorganized fellowship with every popular uprising, being stirred by an ill-defined hope that it may lead to a general extension of popular rights.

Thus, the English Liberals are all hearty and avowed supporters of Crete and the right of the Cretan people to choose their own rulers. In Italy the Radicals are fiercely opposed to any European concert which lends a helping hand to Turkish absolutism. In France there is a reluctance to co-operate with Russia in a pro-Turkish campaign, notwithstanding the strong desire to maintain a treaty offensive and defensive with that country in hope of advantage to be derived in a future Franco-German war. If, indeed, it were not for the hostility between these two peoples, if Frenchmen and Germans could forget their old rivalry in a common desire for universal liberty, it is doubtful whether the famous "Concert of Europe," rapidly becoming infamous, could be longer maintained. It is really to-day more a concert of powers than of peoples, and more a concert for the preservation of political authority in present hands than for the preservation of peace. Should plucky little David once let fly a stone from his sling at Goliath, especially if his courage should win its deserved reward in an emancipation of a part of the Christian populations from the power and the fear of the Moslem sword—and if war be once begun, and emancipation from Turkey for any part of its subject populations is won, no one can tell where the revolt and the emancipation will stop—the result might be an uprising throughout Europe which would not end until every government east of Russia was revolutionized, either by warlike or peaceful overturnings, and liberalism had become dominant from the Mediterranean to the Baltic.

It is on the power of these allies—the more or less restless subject peoples of Europe—that the Greeks are evidently relying, and it is by no means clear that their reliance is to be in vain. The Powers are in alliance with Turkey; but the conscience and sympathy of the people are, at least to a considerable extent, in alliance with Greece. And this alliance is one not to be despised.

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The Churches and Ethical Culture

Mr. Lecky, in his "History of European Morals," mentions as one cause of the rapid spread of early Christianity, "that it produced more heroic actions and formed more upright men than any other creed." The early churches were societies for the amendment of life, or, as one might phrase it, for ethical culture. Ethical culture societies are multiplying to-day. Their professed aim is "to elevate moral life." The fact that such societies, professing an aim identical with that of the early churches, are now springing up outside of the modern churches, and asserting that this aim can be realized in them better than in the churches themselves, deserves more attention than the churches have thus far given it.

Granted that the paramount interest is religion; but what is religion, except, as the Bishop of Ripon has said, the doing of daily duties as the commands of God? Christian faith is essentially ethical, working by love and working for righteousness. Out of this ethical interest grew the primitive confession of faith known to us as the Apostles' Creed. Christian fellowship, also, was at first organized on

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the lines of ethical effort in imitation of Christ, and embraced, as Jesus enjoined, all who were seeking to do the will of God. If it is not so now, if the churches show a keener interest in theological questions about creeds than in ethical questions about personal conduct and social conditions, it is natural that ethical culture societies should spring up outside of the Church, to attend to a vital but neglected interest.

But it is also plain that the Church cannot look with indifference upon this, or consent to let another take her office for "the elevation of moral life." In the early stages of the temperance reform the Church refused to demit that special tract of morals to outside agencies, and declared herself to be the original temperance society. The same logic requires her now to recognize her original calling as Christ's ethical culture society.

To insist on the need of it, rather than to speak of methods, is our present purpose. But we would call attention to two important publications that we deem helpful: (1) An article on "The Function of the Church," reprinted from the October number of the "American Journal of Sociology," gives practical outlines which, even if not found imitable, will at least be found fruitful in suggestion. It can be had of the "Educational Church Board," 117 Lake Avenue, Albany, N. Y. (2) In The Outlook for November 14, Mr. Theodore F. Seward, in behalf of the Brotherhood of Christian Unity, proposed as a basis for a comprehensive Christian fellowship the ethical confession suggested by Dr. Watson (Ian Maclaren) in his book, "The Mind of the Master:"

"I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and follow Christ, to forgive my enemies, and to seek after the righteousness of God."

Dr. Watson did not, as is clear from the context in the chapter of which it is a part, offer this paragraph as a complete and comprehensive statement of either Christian doctrine or Christian duty. To claim this for it is to claim what the author never intended. It is illustrative simply. But, so regarded, it lifts into clear light what has long been obscured, with loss and scandal resulting—the supreme ethical interest, out of which the Apostles' Creed sprang, and on which Jesus based Christian fellowship. It is what Scotch Presbyterians call a "Declaratory Act," but with this difference—instead of declaring, as the Scotch Church does, what is *not* meant by giving assent to the creed—*i. e.*, agreement with all its particulars—it declares what *is* meant. It avows the ethical purpose with which the creed is understood and adopted for the inspiration of endeavor towards righteous living. Such an avowal at least serves to clarify conscience. It helps to transform mere belief into the working faith which alone is saving faith.

The way for the Christian Church to counteract whatever is erroneous in the Societies of Ethical Culture is to preserve and present all that they possess of value and add what they lack; it is to preach a righteousness of life, and not, as a substitute for it, a correctness of opinion; it is to show that the Christian Church and the Christian faith can teach higher ethical ideals and present more powerful and more enduring ethical impulses than any school of agnosticism; it is to inspire a greater passion for righteousness, and to make every revival of religion a revival of the spirit which does justly and loves mercy and walks humbly with God.

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The Outlook has recently had somewhat to say upon "Infidelity and Geography." Quite as surprising facts have recently come to light concerning infidelity to geography. It is so well known that the untraveled Briton insulates himself from acquaintance with American geography that criticism of him on that score has become dumb. But when no one, in the Bishop of London's recent hearing of the application for the return of the Plymouth Colony MS (incorrectly called "the Log of the Mayflower") from the episcopal library at Fulham to the Massachusetts Historical Society, was able to inform the Bishop "whether New England was a part of Massachusetts," the limitation of human knowledge was unexpectedly illustrated. A good second to this is furnished by the Birmingham "Post" (Joseph Chamberlain's paper), which said week before last, "Yesterday New York and Brooklyn were consolidated by an act of *the United States Legislature*." It is now perhaps in order for us to remark that the London County Council has by several decisive votes declined to grant Home Rule to Ireland.

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The Spectator

The other day the Spectator heard of an interesting forthcoming event, and immediately called on the Rev. Dr. Gilman, Manager of the American Bible Society, at the Bible House, New York City, to see if the report were true. The Spectator found that the report was true. It is as follows: Some time since the American Bible Society, recognizing the value to students of its collection of Bible literature, and also the fact that this collection has been stored in a non-fireproof building, determined to deposit it for greater accessibility and safety with the New York City Public Library. The new Library, as every one ought to know, is an amalgamation of the Lenox Library, the Astor Library, and the Tilden Fund. Part of the Bibles have been already removed, and the rest will follow soon. The collection comprises several thousand volumes. Its deposit is an event not only in the literary and scholastic world, but also in the library world. It is a marked tribute to the new classification and the official helpfulness which will distinguish the remodeled library system of the metropolis, and is the first great compliment which the system has received. Scholars and students everywhere will welcome the opportunity of seeing this collection where it can be examined with ease.

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For over eighty years the Bible Society has been gathering its unique collection. During the past twenty-five years the rate of accession has been over a hundred volumes annually. It includes such rarities as copies of the "He and She Bible," from which, as has been aptly said, a mighty progeny has sprung. There is a vast number of Bibles in the collection—prints from America, Europe, Africa, Oceanica, Japan, China, and other Asiatic countries. In addition, the collection comprises the journal, letter-books, and scrapbooks of the recent Revision Committee. These were presented to the Society a decade since by the Company of Revisers and by Dr. Philip Schaff. The Spectator was greatly interested in noticing how careful the Revision Committee had been to preserve the rather stiff English of the old King James's version, especially as Dr. Gilman had called his attention to something of a slap at the Committee in the last Hartford Seminary "Journal." That paper wanted Mr. Moulton or some other Bible student and master of our language to give us a new translation in colloquial English. The Society also has much bibliographical matter concerning various versions and editions. An interesting feature of this collection is a facsimile of the Chinese New Testament, presented to the Empress-dowager of China by ten thousand Christian women. The Spectator has never seen so beautiful typography as is this of a language which he cannot understand. He can well believe, however, that an unpracticed eye, such as his, must admire the beauty of the writing. If there be such a thing as unprejudiced universal taste, its decision in regard to this Chinese Testament would be that, "taken as an expression of human thought in writing, the appearance of these pages is not surpassed by anything in Arabic, Hebrew, Syriac, Sanskrit, Greek, Latin, English, or any other language." In this connection the Spectator remembered that the General Conference of Protestant Missionaries, held seven years ago at Shanghai, decided on the preparation of a union standard Chinese Bible in Classical, Mandarin, and Wenli. The Bible Society's collection of editions published in Japan is almost complete. The deposit of all these precious books at the Lenox Library will give a great dignity to a library which has already dignified itself by a rich collection of various editions of the Holy Scriptures. Students of languages will be helped as well as students of the Bible itself, for the gain to philology must not be overlooked.

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The Spectator learned that those who have frequented the salesrooms of the American Bible Society need not expect the special collection there to be included in the above. That special collection will remain where it is, and the Spectator found that he was as much interested in it as in the other. He saw, for instance, a Chaldean flood tablet; a Calmuc Matthew; a Slavic manuscript of Matthew of the fourteenth century; an English Hexapla (six early versions with the Greek); an illuminated Latin Bible of the fourteenth century; facsimiles of Wyclif's New Testament, of Tyndale's and of Coverdale's Bibles; the first English Bible printed in America (1782); that interesting edition, Laser's "Holy Gospels," printed in 1887 with the authorization of the Roman Catholic Bishops and Archbishops, but suppressed shortly after by the Index; the "Breeches," "Vinegar," and other quaint editions of the Bible; a magnificent Greek Testament printed in Paris in 1642 in folio (both print and paper being most remarkable); and, finally, the first edition of our Authorized Version (1611). Then there are, of course, specimens of all the Bible Society editions. There is no book in the world in which so much interest is taken as in the Bible; this is true whether the Bible be regarded as inspired directly by God, or whether it be regarded

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as "mere literature." It is, therefore, a help that these collections are as accessible as they are, and that one of them is to be made still more so.

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The sight of these two collections brought to the Spectator's mind a day some years ago when he was in Oxford and saw a collection of Bibles there. We often read the title "Oxford Bible" without thinking that the Bible is a direct and characteristic product of the old university town. Everything in the publication of the Bible is made in or about Oxford. The rags are picked near by at Wolvercote, and the paper is made, glazed, and calendered there. What is more, the famous Oxford India paper is also manufactured there, and the secret of that manufacture is known only to three persons. The Spectator was told that, when the Oxford people began printing, it had to be done in the university church of St. Mary's for want of other quarters, but was later transferred to the more appropriate Sheldonian Theater. So great did the business become, however, that the Clarendon Press building was erected. The printers were printing other books as well by this time, among them being Lord Clarendon's "History of the Great Rebellion," and the profits from this popular work were large enough to cover the cost of the building's construction. The Spectator's visit, however, was to a still newer building belonging to the Clarendon Press—its home for the last seventy years. The type-foundry which the Spectator saw there is the oldest in England. He saw, too, the mixture of the ink—a very careful process, because no letter, however small, may be clogged. A chance was offered to the Spectator, as to other visitors, to detect any error in the Bible, and the fee of a guinea was promised to him on the detection of an error. The Spectator might have accepted this offer if he had not inquired how many errors had been previously detected. An injudicious foreman thereupon remarked, "Only five a year." The Spectator saw the plates of all the Bibles, ranging from the Brilliant to the Folio. The latter is the only Folio Bible now in existence. An Oxford Don told the Spectator that a million pages were preserved by electrotype, stereotype, and standing type forms in the room in which they were standing, and that the room's contents would amount in value to half a million dollars.

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The Spectator has just intimated that he saw every process of Bible-making in Oxford, but in one sense he did not. The Bible itself is made there, but it is bound in London, and when the Spectator went up to town he took an early occasion to go to Aldersgate Street, where the sheets, which have been delivered in huge bales, are folded. Here was an eye-opener, for he found that only the cheaper Bibles were being sewn by machinery; the better volumes were sewn with silk by hand. In the actual binding of the books, too, the best work was all done by hand. It was interesting to see that just as much care was given to the tiny volumes—a specialty of the Oxford University Press—as to the greater. Like the record work of our own American Bible Society, so the Oxford Society printed at Oxford, sent to London, bound and delivered memorial Bibles of over one thousand pages each, all within twelve hours. This occurred during the recent Caxton celebration. They told the Spectator at London that the skins of more than seventy thousand animals were used every year to cover Oxford Bibles. The output of the Oxford Bibles averages twenty thousand per week.

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The Spectator was much impressed the other day at the American Bible House, and years ago in his visit to Oxford, by the connection of modern machinery and modern handiwork with the venerable book which we love the best. At first there was almost a shock at finding the new and the old brought so closely together, but, after all, the Bible is old because it is forever young. Another thing impresses the Spectator more and more: that there is so much talk about agnosticism and atheism nowadays, and yet that the Bible is selling better than ever.

A Sonnet to Greece

By Henry van Dyke

Hail, little nation with a noble name!
Hail, minor kingdom with a king indeed!
The giant empires, in a ring of greed,
Stood silent, watching, spiritless and tame,
Like dumb spectators at a play of shame,
While the foul Turk, true to his treacherous creed,
Trampled the Christian folk and made them bleed,
And ravaged like a dragon breathing flame.
O for a fearless champion to meet
This loathly monster with the sword, and smite!
Listen, a voice from Athens rings through Crete:
"I'll dare the dragon! God defend the right!"
Hail, new St. George! thou bringest brave release
To captive isles, and glory back to Greece!

—*From the New York Tribune.*

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The Easter-Song

By Alice G. Steele

A TENDER lily raised its head,
And on the air its fragrance shed;
Its dainty cup was white and fair,
As if God's smile had rested there.
And as it upward held its face
Towards heaven's blue ethereal space,
It sang a song to God's dear Son—
"All praise to thee, thou mighty One!"

A little bird paused in its flight,
And held its head toward the light,
And sang a song so sweet and clear
That all the flow'rs turned round to hear,
And all the sunbeams stopped their play
To listen to the joyful lay;
And this it sang to God's dear Son—
"All praise to thee, thou holy One!"

A little child, with spirit meek,
And heart that tried God's truth to seek,
Lifted her tiny hands on high,
And all the angels in the sky
Silenced their harps to hear the song
That mounted up, so sweet and strong;
And this she sang to God's dear Son—
"All praise to thee, thou loving One!"

And up in heaven the risen King
Had heard the bird and lily sing,
And He had murmured: "It is well
That they abroad my glories tell."
But when he heard the little child,
His tones grew sweet, and then He smiled,
And said: "All praise to her be given,
For of such little ones is heaven!"

Reading for Children

By Hamilton W. Mabie

NO greater good fortune can befall a child than to be born into a home where the best books are read, the best music interpreted, the best talk enjoyed; for in these privileges the richest educational opportunities are supplied. Many things are said in such a home which the child does not fully understand; there is music which is far beyond his intelligence; there are books to which he lacks the key; but the atmosphere of such a home envelops him in the most receptive years; his imagination is arrested by pictures, sounds, images, facts, which fall into it like seeds into a quick soil; his memory is stored without conscious effort. It is his greatest privilege that a life so large and rich receives him with unstinted hospitality, and offers him all he can receive.

Now, nothing could rob a child so circumstanced so grievously as to attempt to bring such a home life down to his comprehension instead of leaving him free to grow into it and up to it. The boy who hears the talk of cultivated men and women at table about current affairs and subjects of permanent interest has the very finest of educational opportunities; the boy who listens to talk which is intentionally brought down to the level of his intelligence is by that act robbed of his opportunities. Parents make no more serious mistake than taking the tone of the family life from the children instead of giving that life, clearly and pervasively, the tone of their own ideals, convictions, and intelligence. Nature does not present one aspect to children, another to mature persons, and a third to the aged; she presents the same phenomena to all, and each age takes that which appeals to it; dimly discerning, at the same time, the larger aspects which are to disclose themselves later on. The child loves Nature for certain obvious and beautiful things which it readily finds; but Nature is all the time enriching the imagination of the child beyond its care and consciousness. And the method of Nature must be our model.

If we could arrange Nature for children by selecting a few pretty flowers, a few colored stones, a few fleecy clouds, and separating them from the sweep and majesty of the universe, we should make

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the same blunder which we are constantly making by excluding children from the influence and power of great books and condemning them to the companionship of books written to fit different stages of development, as shoes are manufactured to fit feet of different sizes. The attempt to create reading matter for children, based on their ability to receive and understand at a given age, shows lamentable ignorance of the child mind and lamentable ignorance of the stuff of which great books are made. The mind is not, like the feet, accurately measurable at a given moment; it presents, at given moments, certain definite limits of expression, but it never discloses its capacity for reception. And it is an open secret that it can receive, brood over, and find delight in ideas which it only dimly understands; more than this, such ideas are often the most nutritious food of the growing mind.

There are a great many so-called children's books which are wholesome, entertaining, and educative in a high degree; but they possess these high qualities, not because they are children's books, but because they are genuine, veracious, vital, and human; because, in a word, they disclose, in their measure, the same qualities which make the literary masterpieces what they are. It is a peculiarity of such books that they are quite as interesting to mature as to young readers. Of the great mass of books written specifically for children it is not too much to say that it is a sin to put them in the hands of those who have no standards and are dependent upon the judgment and taste of their elders; a sin against the child's intelligence, growth, and character. Some of these books are innocuous save as wasters of time; many more are sentimental, untrue, and cheap; some are vulgar.

The years which are given over to this artificially prepared reading matter—for it is a profanation to call it literature—are precisely the years when the mind is being most deeply stirred; when the seeds of thought are dropping silently down into the secret and hidden places of the nature. They are the years which decide whether a man shall be creative or imitative; whether he shall be an artist or an artisan. For such a plastic and critical time nothing that can inspire, enrich, and liberate is too good; indeed, the very highest use to which the finest results of human living and doing and thinking and speaking can be put is to feed the mind of childhood in those memorable years when the spirit is finding itself and feeling the beauty of the world. This is the moment when the race takes the child by the hand, and, leaning over it in the silence of solitary hours, whispers to it those secrets of beauty and power and knowledge in the possession of which the mastery of life lies. This is the time when the boy who is to write "Kenilworth" is learning, with bated breath, the great stories and traditions of his race; when the boy who is to write the lines on Tintern Abbey is feeling the wonder of the world and the mystery of fate; when the boy who is to write the "Idylls of the King" is playing at knighthood with his brothers and sisters in the Lincolnshire fields, and the brave group of noble boys and girls are weaving endless romances of old adventure and chivalry. This is the time when, as a rule, the intellectual fortunes of the child are settled for all time.

In these wonderful years of spiritual exploration and discovery the child ought to have access, not to cheap stories, artificially and mechanically manufactured to keep it out of mischief, but to the records of the childhood of the race; his true companion is this august but invisible playmate. That which fed the race in its childhood ought to feed each child born into its vast fellowship. The great story-book of mythology, with its splendid figures, its endless shifting of scene, its crowding incident, its heroism and poetry, ought to be open to every child; for mythology is the child's view of the world; a view which deals with obvious things often, but deals with them poetically and with a feeling for their less obvious relations. The dream of the world which those imaginative children who were the fathers of the race dreamed was full of prophetic glimpses of the future, of deep and beautiful visions, of large and splendid achievement, and of that wholesome symbolism in which the deeper meanings of nature become plain. Out of this dim period, when men first felt the wonder of the world, and felt also the mysterious ties which bound them to Nature, issued

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that great stream of story which has fed the art of the world for so many centuries and will feed it to the end of time. For these stories were not manufactured, they grew; and in them is registered the early growth of the race. They are not idle tales; they are deep and rich renderings of the facts of life; they are interpretations and explanations of life in that language of the imagination which is as intelligible to children as to their elders; they are rich in those elements of culture which are the very stuff of which the deepest and widest education is made.

Now, this quality, which invests Ulysses, Perseus, Thor, Siegfried, Arthur, and Parsifal with such perennial interest, is characteristic of the great books, into so many of which mythology directly enters. The "Odyssey" is not only one of the great reading-books of the race; it is also one of the great text-books. Shakespeare is not only a great story-teller; he is also an educator whose like has been seen only two or three times in the history of the world. Teach a child facts without the illumination of the imagination, and you fill the memory; give these facts dramatic sequence and impart to them that symbolic quality which all the arts share, and you stir the depths of a child's nature. The boys whose sole text-books were the "Iliad" and the "Odyssey," and who learned, therefore, all their history and science in terms of the imagination, became the most original, creative, and variously gifted men who have yet appeared in history; they were drilled and disciplined, but they were also liberated and inspired. A modern writer has happily described Plutarch's "Lives" as "the pasture of great souls;" the place, that is, where such souls are nourished and fed. Now, the great poets, novelists, historians, supply the food which develops a strong, clear, original life of the mind; which makes the imagination active and creative; which feeds the young spirit with the deeds and images of heroes; which sets the real in true relations to the ideal.

These writers are quite as much at home with the young as with the mature. Shakespeare is quite as interesting to a healthy boy as any story-writer who strives to feed his appetite for action and adventure; and Shakespeare is a great poet besides. He entertains his young guest quite as acceptably as a hired comedian, and he makes a man of him as well. There is no need of making concessions to what is often mistakenly supposed to be the taste of children, by giving them inferior things; let them grow up in the presence of superior things, and they will take to them as easily as they will take to cheaper things. Accustom a child to good painting, and he will never be attracted by inferior pictures; accustom him to good music, and the popular jingle will disgust him; bring him up with Homer, Shakespeare, Plutarch, Herodotus, Scott, Hawthorne, Irving, and it will be unnecessary to warn him against the books which are piled up at the newsstands and sold in railway trains. The boy who grows up in this society will rarely make friends with the vulgar and the unclean; he will love health, honor, truth, intelligence, and manliness. For reading is not only a matter of taste and intelligence; it is a matter of character as well.

"On That Glad Day"

By Stephen Henry Thayer

How shall we seem, each to the other, when,
On that glad day, immortal, we shall meet—
Thou who, long since, didst pass with hastening feet—
I, who still wait here, in the haunts of men?
Speech—we shall need it not—nor language, then,
Nor troth, which here conveyed its passion sweet,
Nor any signal from loved lips, to greet
In happy seal of loyalty.

Then, ken
Of the spirit, vision of the soul, will tell,
More than ecstatic pleadings in lost years;
More than our trysting, with its magic spell,
Or faltering faith, half-perjured by pale fears;
From these all dross will then have fallen away,
And peerless love shall flood our souls, that day!

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American Diplomacy on the Bosphorus

By the Author of "The United States and the Porte"[1]

BEFORE these pages shall have gone to press, the nomination of a new Minister to Turkey will in all likelihood have been sent to the Senate for confirmation. It is, therefore, too late to urge those considerations which ought to control in the selection of a man for this responsible post; but it is neither too late nor too early to lay before the public, as emphatically and clearly as possible, the nature and importance of the post of Minister to the Porte, the peculiar character of the problems which the new appointee will have to face, and the union of tact and vigor, diplomacy and blunt straightforwardness, which the solution of these problems demands.

All independent and intelligent men deplore the system which controls appointments to our diplomatic service. Happy are we when, on rare occasions, not partisan service and the payment of political debts, but merit and experience alone dictate the nomination of a minister or consul. Most unhappy and disastrous are the short tenures of diplomatic appointees, and the constant shiftings, dismissals, and resignations, for partisan reasons, of even subordinate officials. No sooner does a minister, consul, or secretary, by from two to four years of faithful work, acquire the experience necessary for the proper transaction of his business, than he is recalled to make room for some party worker who, whatever may be his personal worth or ability, is absolutely inexperienced, and all the business of the office—the sacred interests of the Republic and its citizens—plunged into confusion or subjected to long and vexatious delays. We constantly, systematically, turn out the experienced official to put in his place the tyro.

And yet American diplomacy has not been without its triumphs in Turkey. It has achieved some notable results at the hands of men of marked distinction of character. Commodore Porter, George P. Marsh, E. Joy Morris, General Lew Wallace, Oscar S. Strauss, among others, have handled difficult matters with great discretion and energy. Among Secretaries of Legation the late John P. Brown (nephew of Commodore Porter) was distinguished for profound acquaintance with Turkish ways, and skill and fidelity in his dealings. George H. Heap, Pendleton King, and the present Secretary, Mr. Riddle, have each rendered notable services to our Government and citizens by their prudence and firmness. Were the same wisdom, vigor, and courage, combined with equal comprehension of the springs of Turkish action, always displayed by our representatives and adequately supported at Washington, the list of our disgraceful diplomatic defeats in Turkey, upon which I dwelt in a former article, would be less portentous. Unfortunately, it is rarely that the State Department and the Minister Resident are both alike firm and intelligent in Turkish affairs. One of the two is almost sure to misunderstand or misunderestimate the significance of a question at issue. Thanks to their lack of previous diplomatic experience, Secretary of State and Plenipotentiary both alike have to depend, in most cases, upon trusty subordinates, kept at the same post through successive administrations because of their mastery of the local routine and conditions—men, usually, of cautious and colorless natures, often of foreign birth and destitute of intelligent sympathy with American ways and ideas. This is certainly true of the Constantinople Legation. It is also true that many recent Secretaries of State have been unwilling to avail themselves of those extra-official sources of information concerning Turkish affairs by which they might have either verified or corrected the impressions and views gained wholly from official subordinates, who could not by any process acquaint themselves with many facts familiar to those who have lived or are still living in the very midst of the Turkish peoples, speaking their languages and hearing their conversations, and accurately

[1] See The Outlook for February 27.

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apprehending their feelings and temper. This has been a serious obstacle to the proper handling of our intercourse with Turkey. Mr. Olney has shown himself particularly impatient of information volunteered by any one outside of the Legation at Constantinople; and as no one at the Legation or Consulate, except the Dragoman—an Italian—and the servants, knows Turkish, Greek, or Armenian, and most of the higher officials are even ignorant of French, it can be imagined how narrow and inadequate were their opportunities for really mastering the inwardness of Turkish affairs. It is sincerely to be hoped that the new Minister will at least be able to converse reasonably well in French.

These difficulties, however, are a part of the situation, and must for the present be accepted. What should not be endured without protest is the failure of the State Department to keep informed thoroughly and profoundly on Turkish affairs. Our statesmen make little or no effort to fathom the Ottoman spirit, methods, and intrigues. They are deplorably ignorant of historic cases; notable facts, which are brought officially to their notice, are quickly pigeonholed and forgotten. Another deplorable feature of our recent diplomacy is the tendency so often shown at Washington to make light of what concerns American missionaries and missions, as though they were not American citizens and institutions, or had in some way forfeited their rights by going to Turkey to engage in a lawful occupation recognized by Turkish law, and protected by repeated enactments since the granting of the original capitulations. This attitude is wholly unjustifiable, and is contrary to a long line of official enunciations by our State Department in the past. It is a violation of its own precedents, and a disparagement of an activity which not only represents a constituency of several millions of Americans at home, but has done more than any other agency to hold aloft the American name and win respect for our country and people, not only in Turkey but in other European countries.

The interests of the United States in Turkey are considerable—very much out of proportion, indeed, to the mere numerical strength of the American colony in the Empire. This numbers hardly five hundred, all told. Of these about one-half are missionaries with their families. Two great colleges, wholly independent of missionary control, one the Syria Protestant College at Beyrout, the other Robert College at Constantinople, both of them magnificent institutions for secular and professional education, count thirty or forty Americans in their faculties and the professors' families; while the Girls' College at Scutari, and the colleges at Marsovan, Harpoot, and Aintab, more intimately connected with the mission though separately incorporated, add perhaps thirty names to the list. There are a number of American business houses having branches or representatives in Turkey. The various Bible and publishing societies print forty millions of pages a year, and do a business running into many thousands of dollars. At and near Jerusalem is quite a little colony of Americans engaged in farming or small business of various sorts—most of them, I believe, German-speaking Americans; some of them Jews. There is constantly coming and going a stream of American tourists, numbering thousands in a season, visiting Constantinople, Smyrna, and the Holy Land. For the past ten years there has hardly been a year in which archæological exploration was not being conducted somewhere in the Empire by American societies, or by Americans working with British societies. The volume of commerce passing through the consulates at Constantinople, Smyrna, Alexandretta, Beyrout, and Salonica is important and varied.

These varied interests, representing constituencies of millions of citizens at home, and capital of millions of dollars invested since the Treaty of 1831, demand equal and efficient protection. For this end there is required a man of rare qualifications. There is perhaps no diplomatic post in the whole list calling for greater skill and higher character in the incumbent. A thorough education, including an adequate mastery of European history and of the French language, is a *sine qua non*. Previous diplomatic training, much as it is to be desired, we probably are unreasonable to hope for—but what a satire that is on our system of appointment! In its place, however, certain qualities are essential. Our Minister to

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Turkey must have independence of character combined with willingness to learn. He should be capable of so mastering not only the recent history of our diplomacy on the Bosphorus, but also the details of its administration, the habits and methods, the tricks and devices of the Porte and Palace, as to require of his dragoman nothing but the most ordinary routine of linguistic and clerical help. We need a man of the utmost firmness, capable of the plainest and most direct utterance, a hater of subterfuge and euphemisms, and yet courteous and patient. Never to yield a point based on right, and yet to avoid giving needless offense, is not easy, but it is necessary. He should inspire the utmost confidence in his own statements, by an undeviating and absolute truthfulness; yet he should never place the slightest reliance on a single utterance, official or unofficial, of the Turkish authorities, unless amply corroborated. Above all, he should make the State Department and the Porte alike understand that no Turkish promise is to be esteemed as worth a snap of the finger until verified by actual performance. He must foil the Ottoman device of procrastination—that ancient trick so fully exposed by experience, so uniformly successful in duping our Government—by setting fixed and narrow limits of time for every engagement, and bringing instantly to bear the most serious consequences in the event of the overpassing of that limit. Such action taken after the Harpoot outrage would have spared us the disgrace of the Marash and Knapp affairs. This requires the co-operation of the State Department; but the really able envoy can do much to secure this.

On the part of the State Department we want a little more of that spirit which in 1853 rescued Koszta from the Austrian corvette in the harbor of Smyrna; which in 1862, under Seward, with Morris at the Porte, compelled the Turkish Government to execute the murderers—Mohammedans at that—of the Rev. Mr. Merriam—an almost unparalleled diplomatic victory; which dispatched the Alliance and Congress in 1876 to Volo to redress the grievances of Miss Leyburn; which brooks no denial of justice and no oppression of the humblest citizen by a foreign power. For this, diplomacy suffices with most nations; with Turkey the diplomacy must be backed by ocular demonstration of the instant readiness to use force, if diplomacy should fail. Such evidence suffices; it always has sufficed, and when it is furnished the actual exercise of force never has to be resorted to. But the *readiness to use it, without hesitation*, must be shown. It was the absence of this which converted into such a ridiculous anticlimax the recent dispatch of the Bancroft and Minneapolis to Turkish waters. It will never be necessary to seize Smyrna or Beyrout, or to force the Dardanelles; yet we should not for a moment hesitate to take even such a step, and to show our readiness to do so should the honor of the Nation or the safety of its citizens and interests demand it. The Turk knows the length of the rope allowed him at any given time; he will never pull it taut. On the other hand, every unredressed outrage, every failure to bring upon him stern and condign punishment for wrongs committed, every manifestation of hesitancy or indifference on our part, brings in its train new outrage and increasing difficulties for our Government. We have been piling up these difficulties now for years; only the greatest firmness, vigor, and discretion can now dispose of them. The consulates at Erzeroum and Harpoot should be immediately established. M. Poché, our efficient Consular Agent *without pay* at Aleppo—an important station—should be promoted and paid a salary for his devoted services. Mr. Knapp should be at once vindicated and his oppressors disgraced. The Harpoot and Marash indemnities should be pressed to immediate collection, apologies made, and the flag saluted *at Constantinople*. The Fourth Article of the Treaty of 1831 should be given a final official interpretation in accordance with the rights of the most favored nation. The rights of naturalized American citizens should be protected under a liberal and generous construction, and their recognition enforced by the most vigorous representations. The Porte and Palace should be taught, once and for all, that the day of trifling has passed, and the time for action come.

This is a large and difficult task. It requires a great man to perform it. Such men we possess. Will such a man be

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sent out? Will he be wisely and strongly supported at Washington? There is no doubt of the support the people will give him. They look to President McKinley, to Secretary Sherman, and to Senator Davis to make their support effective. The opportunity is great; God grant them strength and wisdom to embrace it!

Robinson Crusoe and Defoe

By Edward E. Hale

SOME months ago I wrote for the younger readers of The Outlook some recollections of the "six books in the attic" by which two boys directed their occupations in those periods of daylight when they were not at school.

Among them, of course, was "Robinson Crusoe." It was in a poorly printed Philadelphia edition, with poor pictures from plates badly worn. Grander editions I have had since—have now! But what matters the edition, so the words are there, unabridged and not improved by any well-trained student of nineteenth-century style?

I tried to crowd into three hundred words what I would fain say about the greatest of novels—for "Robinson Crusoe" is a novel—about the book which has a wider circulation than any other English book except the Bible. But I could not do it. The several three-hundred-word essays are lying, not printed, before me. So I begged the good Outlook people to let us have one separate paper on "Robinson Crusoe"—and here it is:

Ah, it is a bad business for the bystanders to start me on dear Robin Crusoe, if they want to stop. And here, in the preparation of this paper, I switched off into a discussion of the politics and the religion of the dear book, such as does not fairly belong to the reminiscences of boyhood. So we must cut that out, and we will ask The Outlook to print it at some other time, when it thinks the public needs instruction in the great William III. doctrine of "The Love of Liberty protected by Law."

"Robinson Crusoe" has proved itself more than a story-book. At the beginning nobody thought it a mere book for children; and there is now something out of the way in that house where it is treated simply as a child's book. Its steady popularity, as great now as ever, is not easily explained by the critics. A boy who likes it need not, probably cannot, tell why he likes it. No, nor can the best critics, by counting the words or telling why the sentences are long or short, explain why the boy ought to like it.

What is certain is this, that so many new editions of it are published every year that no librarian pretends to keep the account of them. A young friend of mine who knows all about publishing in America has sent me a list of forty-seven editions now on the book market. I think that only four of these are abridgments. Two of those are "Robinson Crusoe" in words of one syllable, always excepting the word Crusoe; Robinson can be shortened to Rob. The other two are little toy-books such as you can give to your three-year-old brother before he can read, so that he can see Robinson, and Friday, and the Spaniards, and the savages, and even some parts of the island. Besides these, if you have money enough, you can buy to-morrow forty-three editions of our dear book in America. If you sent to London, and had money enough, you could buy hundreds of other editions. If you want, you can have it in the shape of a quarto newspaper, and then you will have to pay fifteen cents for it; or, if you want, you can persuade your grandfather to give you Charles Scribner's imperial edition, which will cost six dollars.

All this shows that, for some reason or other, people like "Robinson Crusoe" as well now as they did in the year 1719, when it was published in London. No such permanent favor has ever been won by any other book printed in the English language.

When we were all boys, my best adviser, himself a boy, said: "I like Robinson Crusoe because he doesn't succeed in everything. It is not like most children's books, where the good boy makes every-

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thing come out right." For instance, Robinson Crusoe cannot make ink. It is long before he succeeds well in his pipkins or pottery. Possibly here is a hint taken from Defoe's own manufacture of drain-pipes and tiles. It is interesting, by the way, to know that when, a few years ago, the site of his old factory was dug over and some broken tobacco-pipes found, which may have been made there, the English laborers engaged were greatly delighted. They knew Robinson Crusoe as well as the boy does who reads this article.

Another blunder of Robinson Crusoe is his building his boat where he could not possibly launch it. How many of us in our own way have done something just like that! Lord Salisbury may find that boat next month if he sends out an officer who shall discover again this "uninhabited island at the mouth of the great river Oroonoque."

It is worth remarking in passing that when this island at the mouth of the Orinoco came to be inhabited, it had an English governor at first, and a Spanish governor at the end. Last year, when Lord Salisbury was trying to learn whether England or Spain first settled the mouth of the Orinoco, I called his attention to this curious bit of history, but he did not seem to care.

Indeed, Robinson Crusoe reveals himself all along as beginning things in the wrong way, and having to work himself out from the consequences of his own follies. I do not believe that the average boy thinks this out. But what he is conscious of is that Robinson Crusoe can do what is wrong as well as what is right. And, what is more, he can do what is right as well as what is wrong. He is not a prig. He is human.

Half a century after "Robinson Crusoe" was written, the maudlin philosopher, Rousseau, said in one of his books on education that "Robinson Crusoe" would be the first book which he should put in the hands of a boy after he had learned to read well. Rousseau said a few sensible things in his life, and this is one of them. His general theory was that it would be well for men to go back to the natural condition of things, even of savage life. And that was the reason why he wanted boys to read "Robinson Crusoe."

But here a German named Campe came in and said that Robinson Crusoe had the ship and powder and shot and knives and axes and nails and other products of civilization. He said it would be better to have a Robinson Crusoe thrown on the shore with none of these things. Afterwards he might profit by having a ship with the contents from Europe. So this Campe wrote a new Robinson Crusoe, avowedly as a book for boys and girls. This book also had an immense circulation. It was translated into almost all the languages of the Continent. When I was a boy of eight, in 1830, I was made to read my Latin from a Latin version of it. And so were a good many boys and girls of that time. At this moment it is better known on the Continent of Europe than is Defoe's book. It was translated into English as early as 1795, and you sometimes find references to it in respectable authors who ought to know better, as if it were the true Robinson Crusoe.

But it is sad stuff. No honest boy who has had the true book ever read this without contempt. All along it is goody-goody and wishwash and fuss and feathers: a book about a person who on a desolate island hopes all the time that somebody is looking at him.

The charm of our book is in its naturalness and probability, what the French call *vraisemblance*, which means the resemblance to truth. Now, when I tell you that the first experience of this Rousseau-Campe Robinson is that he finds on the shore a bit of hard rock, just the shape and size of a European hatchet-blade, which happens to have been so washed by the sea that it happens to have a sharp edge, and also that at the other side the stone happened to have a hole worn through it where the hole in the hatchet-blade would have been, you will see that there is not much chance for probability as the story goes on.

In a much better spirit, Mr. Wyss wrote early in the century the first part of "The Swiss Family Robinson." This also has had an immense circulation on the Continent of Europe, in England, and in America. It is a much better book than Campe's book. For it is honest, and the writer does not intentionally tell lies. But it does not compare with our book in any of the real foundations. One great object of the book was to teach natural his-

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tory, and its natural history was generally wrong. It has, of late years, a new interest; because in the early editions you find that it was the great island of New Guinea on which the famous Swiss Family settled. In the last twenty years there has been much question as to the right of discovery there; but the Swiss Confederacy never put in its claim. A sequel to this book was prepared by J. B. Wyss, the son of the original author, and different translators have so witched over it that it is now rather difficult to find the simple and quaint original.

A great number of other imitations have been printed in different countries. "Peter Wilkins; or, The Flying Islanders" is the best known, perhaps, of those in English. A very interesting book by Souvestre is the best of them all. I once wrote myself a story called "Crusoe in New York," into which I transferred long passages from Defoe.[1]

The best boys' books are books not written for boys; and this is one of them. Defoe has such a knack for telling a story, as if he had seen what he describes, that when the book was published it was taken by many readers, perhaps by most readers, as being the genuine record of real adventure in a real life. This feeling was so general that as early as the 28th of September, 1719, a bitter attack on the book was published. "How could Crusoe fill his pockets with biscuits when he was naked?" It is said that in the next edition Defoe yielded to this attack so far as to let his hero wear breeches in later editions.

He said himself, in the introduction to the Second Part, that it was the real history of a real man. "All the endeavors of envious people to reproach it with being a romance, to search it for errors in geography, inconsistency in the relation, and contradictions in fact, have proved inoperative, and as impotent as malicious." This Second Part was published in the autumn of 1719. It takes Robinson Crusoe to his island again, and then takes him round the world, so that he returns by way of Siberia.

[1] Bright boys and girls who have begun to read a little French can hardly waste their time to more advantage than by taking from the public library almost any volume of Garnier's "Voyages Imaginaires." These are translations, made a hundred years ago by Garnier, of the most distinguished of such books. There are thirty-nine volumes.

Defoe afterwards published a Third Part, which is now hardly known except by antiquarians. It is not included in most of the editions of Robinson Crusoe. Its title is "The Serious Reflections during the Life and Surprising Adventures of Robinson Crusoe; with his Vision of the Angelic World." In the original edition there was a picture of Robinson Crusoe's island, which may be supposed to convey some of Defoe's own ideas regarding it. A more curious picture represented Robinson Crusoe walking alone on the orbit of the world, with the sun and the moon both modestly in the background.

People are generally told that Defoe founded his story of Robinson Crusoe on the adventures of Alexander Selkirk, a Scotchman who lived four years on the island of Juan Fernandez, and the island of Juan Fernandez is generally spoken of as Robinson Crusoe's island. But I have already quoted the words from the original title-page. The whole title is: "The Life and strange surprising adventures of Robinson Crusoe, of York, Mariner, who lived eight and twenty years all alone in an uninhabited island on the coast of America, near the mouth of the great River Oroonoque; having been cast on shore by shipwreck, wherein all the men perished but himself. With an account how he was at last as strangely delivered by Pirates. Written by Himself."

The original edition contained a map, in which the place of this island was laid down. And anybody who reads the book sees that Robinson is going from the Brazils to Africa when the tornado strikes the ship and carries it to the point where he was wrecked. Of course this could not have been on the island of Juan Fernandez.

It is quite true that Defoe knew Alexander Selkirk, talked with him, and perhaps had some of his papers—if, indeed, Alexander Selkirk had any. Selkirk had been landed by Dampier on the island of Juan Fernandez, and had lived there alone as a hermit for four years. His adventures had been already printed before Defoe printed "Robinson Crusoe;" and people curious in such things in London knew of his experiences from the crew of Dampier's ship, and from the crew of Rogers, who brought him home. But so

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careless are people in another generation that you frequently find the statement that the most important experiences of Robinson Crusoe are taken from Selkirk's experience. Even Mr. Wright, in his "Life of Defoe," enumerates the resemblances. "Each of the two built two huts, each employed himself in reading, singing psalms, and praying. Selkirk cut the time of his being left and continuance on trees, and Crusoe had a post with notches. Selkirk was pestered with cats, and made himself a coat of goat-skins when his clothes wore out." These are all the similarities. As one of Crusoe's two houses was a cave, that similarity vanishes, and Crusoe's island was in the Caribbean Sea and Selkirk's in the Pacific; Selkirk landed voluntarily, Crusoe was shipwrecked; no savages troubled Selkirk, he did not have a Friday, and he stayed on his island only four and a half years, while Crusoe was twenty-eight years on his.

Disraeli, the father, is even more careless in his notice of the same points. He seems to have been better acquainted with Campe's Robinson Crusoe than he was with Defoe's. In writing of Selkirk's narrative, he says: "In this artless narrative we may discover more than the embryo of Robinson Crusoe. The first appearance of Selkirk, 'a man clothed in goats' skins, who looked more wild than the first owners of them;' the two huts he had built, the one to dress his victuals, the other to sleep in; his contrivance to get fire, by rubbing two pieces of pimento wood together; his distress for the want of bread and salt, till he came to relish his meat without either; his wearing out his shoes, till he grew so accustomed to be without them that he could not for a long time afterwards, on his return home, use them without inconvenience; his bedstead of his own contriving, and his bed of goat-skins; when his gunpowder failed, his teaching himself by continual exercise to run as swiftly as the goats; his falling from a precipice in catching hold of a goat, stunned and bruised, till coming to his senses he found the goat dead under him; his taming kids to divert himself by dancing with them and his cats; his converting a nail into a needle; his sewing his goat-skins with little thongs of the same; and when his knife was worn to the back, contriving to make a blade out of some iron hoops; his solacing himself in this solitude by singing psalms, and preserving a social feeling in his fervent prayers; and the habitation which Selkirk had raised, to reach which they followed him 'with difficulty, climbing up and creeping down many rocks, till they came at last to a pleasant spot of ground full of grass and of trees, where stood his two huts, and his numerous tame goats showed his solitary retreat;' and, finally, his indifference to return to a world from which his feelings had been so perfectly weaned. Such were the first rude materials of a new situation in human nature—an European in a primeval state, with the habits or mind of a savage."

Exactly what one means by the "embryo" of Robinson Crusoe it would be hard to say, or what Disraeli meant by it. But with regard to this curious passage it may be said that Defoe's Robinson Crusoe did not build two huts; he had no difficulty about fire; he always had English bread excepting for a few months; nothing is said about his failing to have salt, and a man who could not make salt at the mouth of the Orinoco is a fool; nothing is said about his wearing out his shoes; he never slept in a bedstead, but always in a hammock; his gunpowder never failed him; he never fell from a precipice; he never danced with kids or with cats; he never made a needle from a nail, for he had plenty of needles; his knife never wore out. His habitation was not reached with difficulty; there did not stand any two huts in it; he was not indifferent to return to the world, but was eager to do so. In other words, the passage shows that Disraeli was not fresh on his Robinson Crusoe, if indeed he had ever read it. The only parallel in the two is that both of them prayed. Robinson Crusoe never speaks of his singing psalms. And in short, when Disraeli says that Robinson Crusoe was "a European in a primeval state, with the mind of a savage," he shows that he had not the slightest acquaintance with the banished Englishman.

In the Third Part of Robinson Crusoe, Defoe says distinctly that the first part is the careful description of the life of a real man known to him. The language

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is such that the critics have supposed that he meant himself; so the most extraordinary efforts have been made to find out similarities between Defoe's personal life and that of Robinson Crusoe. There could not be a more difficult task than to make out that a writer for the press, living in crowded London, was Robinson Crusoe, the planter in the Brazils and the lonely exile of an island at the mouth of the Orinoco. The most preposterous of the efforts made in this direction is that brought forward by Mr. Wright in his recent curious volume on the "Life of Daniel Defoe." Failing to find that Defoe ever really did live alone for twenty-eight years and two months, he has conceived the idea that there was a period of that length of time in which Defoe did not speak to his wife. He spoke to other people, he was in active and important public life, he was a man of affairs, and a man of letters; but Mr. Wright thinks that he and his wife had had such hard times with each other that he never spoke to her in that time. Having made up his mind as to this, he makes everything in the life of Robinson Crusoe fit in with the life of its author.

At the time of Defoe's "great illness" he supposes that he broke his silence with his wife. This ought to be, on the theory, at the period of Defoe's life which corresponded to Crusoe's when he left his island. Now, when Crusoe left his island he was fifty-five years, two months, and nineteen days old. Mr. Wright assumes that the "great illness" began on the 19th of December, 1714. He runs back fifty-five years, two months, and nineteen days, and comes out on the 30th of December, 1659, which is the very date when Robinson Crusoe was shipwrecked on his island.

This coincidence is enough to give the hint for Mr. Wright's theory of silence. "The belief is forced upon us that Defoe, provoked on account of the irritating conduct of his wife, made a kind of vow to live a life of silence; that, beyond maintaining this rigid silence, he ever acted unkindly to her is improbable." After this he follows along the parallels as well as he can. The most satisfactory one is that eighteen months after the shipwreck Robinson Crusoe visited the other side of his island, and Defoe, eighteen months after he began to be silent, visited Scotland. On the other hand, Defoe and his wife lived in the same house all this time; three, at least, of his children were born in this time, and none of them ever lisped of the silence imagined.

All this theory, then, has too little foundation to be worthy of very serious examination. But a good deal of the naturalness of the book comes from the easy way in which the writer introduces things unimportant in themselves, but such as a man writing his own autobiography is apt to introduce, he hardly knows why. Mixed up with these there can be little doubt that Defoe threw in little points from real history, perhaps with as simple a motive as the wish to puzzle people who came after him. Of these the most important is found in the principal dates of Robinson's great adventure. He was shipwrecked, as has been said, on the 30th of September, 1659. Now, it was in September, 1659, that the English Commonwealth ended, Richard Cromwell left the palace at Whitehall, and the government by Monk and his creatures began, which ended in the return of Charles II. Robinson remains on the island twenty-eight years. He then comes back to London for a short visit; he goes to Lisbon to settle his affairs, and he returns to England on the 22d day of January, 1689. This is at the very time when the Convention meets in London for the establishment of William III. That is to say, it marks that constitutional liberty for which Defoe was a soldier and a martyr his life through. These two dates seem to imply that Defoe meant that his hero, a true Englishman, could not live under the reign of the Stuarts. His stay in the independence of his own island marks exactly the length of time of that generation in England which lived under the Stuart dynasty. There are a few other such coincidences which it may amuse bright boys interested in history to work out.

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The History of Methodism

By the Rev. James M. Whiton

DR. BUCKLEY'S work on this subject will here serve rather for a text than for a critical review. His name is warrant for its worth. It has the merits, with the inevitable defects, of a rigorously compressed exhibition of a subject embarrassing by its very wealth. For such defects he has made up as far as possible by a copious bibliography. He has spared no pains in the verification of particulars hitherto undetermined or inaccurately stated. Over one hundred illustrations, mostly portraits, make his pages a gallery of the worthies of the Church.[1]

The reader may be prompted to reflect: What would the English-speaking peoples have been, what would our Republic have been, but for that fresh tide of religious life which rose in the hearts of the Wesleys and their praying circle at Oxford, where they were nicknamed "Methodists" in 1735?—a tide whose rise and spread now shows five million communicants of that name in the United States alone, and twenty-four million people throughout the world under Methodist teaching. It is certain that that tide did more than anything else to lift England out of the mud of heathenism in which the receding tide of defeated Puritanism had left it. It is certain that it, more than anything else, averted the spread of heathenism through the American communities, which began to extend southward and westward after the Revolutionary War.

"There was," says Green, in his "History of the English People," "a revolt against religion and against churches in both the extremes of English society."[2] The poor were incredibly ignorant and brutal; the rich and noble were incredibly debauched and heartless; the clergy were incredibly remiss and lifeless. The Church, Christian in name, was pagan in fact. In that arctic midnight of religion a sympathetic revolt from its general degradation drew together that little group of Oxford students for study of the New Testament, and prayer, and benevolent work among the poor, and the orderly regulation of their own life—from which last derision affixed to them the name of "Methodists." Four years later, in 1739, a "United Society"—in a sense the first Methodist church—was formed in Bristol, and by 1744 John Wesley was the virtual bishop of twenty-three itinerant and several local preachers. Thus unexpectedly and rapidly was the flood-tide beginning to set in. The voice of the revivalists, says Green, had been heard "in the wildest and most barbarous corners of the land, among the bleak moors of Northumberland, or in the dens of London, or in the long galleries where, in the pauses of his labor, the Cornish miner listens to the sobbing of the sea." "To the poor," said Jesus, "the Gospel is preached:" for this the primitive Puritan labored; for this the present-day Salvationist labors; this has ever been the aim of the Methodist.

As Dr. John Fiske observes, it is the prolonged infancy of man in dependence upon parental nurture which necessitates the permanence of the family union, and thereby gives rise to social communities and human progress in general. To a similar cause the orderly progress and development of Methodism is due. Louis XIV.'s famous saying, "I am the State," is not far from being applicable to Wesley, however he would have revolted from saying, "I am the Church." But unquestionably the prolongation of his life as both the apostle and lawgiver of his Church throughout the whole of its adolescent and formative period, during which it was plastic to his organizing and guiding hand, secured to it both its stable basis and its symmetrical development. As a preacher second only to that incomparable Whitefield whom a skeptic like Hume said he would go twenty miles to hear; as a hymnist second only to his peerless brother Charles, who has given six hundred and twenty-seven hymns to the Methodist Hymn-Book, he was pre-eminent in fitness for patriarchal adminis-

[1] *A History of Methodism in the United States.* By James M. Buckley. In Two Volumes. Illustrated. The Christian Literature Company, New York. $5.

[2] See also Lecky's description of English life and manners in his "History of the Eighteenth Century," in Volumes I. and IV.

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tration and government. No man has come so near the position of a Protestant pope. In Great Britain his sole judgment sufficed to exclude any member or minister deemed unworthy. In America, in 1770, the deed of the old John Street Church, the first Methodist church in America, restricted its use to such persons only as Wesley should appoint. This autocratic constitution was but a natural incident of the period of tutelage, through which scattered societies mainly composed of the humbler sort of people, with their visible bond chiefly in the person of their beloved founder and father, grew at length into a fully organized Church in the form of a presbyterian episcopacy.

If there is any body of Christians which can be charged with sectarianism, it is not the Methodists. It is not their fault that they are not included in the Episcopal communion. In 1792 a proposition for such a union, initiated by a Methodist, Dr. Coke, was thrown out by the House of Deputies, though agreed to by the House of Bishops. John Wesley sincerely strove to be a good Anglican churchman. Excluded from the parish churches, he was driven, against his prejudices, to field meetings, to the building of chapels, the employment of lay preachers, and, finally, in 1784, upon the refusal of the Bishop of London, to ordain ministers for his scattered societies in America, with a view to organize them into an episcopally constituted Church. In 1799 a plan of Coke's for securing a virtual union of British Wesleyans with the Anglican Church was discouraged by the Archbishop of Canterbury. In both countries Methodists were compelled to stand by themselves.

A propitious conjunction of need and supply was marked by the synchronism of the close of the Revolutionary War in 1783, and the organization of the Methodist Church in America in 1784. This was virtually the inauguration of a national home missionary society, to keep pace with the advance of the rude pioneers of civilization into the wilds of the South and West. There the enthusiastic scenes and the rapid ingatherings which, a half-century before, had rewarded the field-preaching of Wesley and Whitefield in Britain, were repeated. Methodism has been spoken of as having some claim to be called the national church of America. Its evangelizing energy made it eminently the church of the common people in large sections of the country. The directing mind of its advance, until he died in 1816, was Francis Asbury, a man remarkable for his missionary activity, his self-restraint, his unerring discrimination, and deservedly ranked by Methodists with Wesley, Whitefield, and Coke. Among his subordinates were such men as Jesse Lee, the "father of New England Methodism;" Peter Cartwright, noted for a rugged service of seventy years; and a goodly fellowship of other strong and fiery souls, fervid preachers, princely senators of the Church.

To speak of the later history of Methodism, its development of representative government, its democratization, its educational and missionary enterprise, would lead afield from the present purpose, for which the foregoing sketch suffices. The essential character and aim of Methodism were given to it in its formative period, and it is with these that we are now concerned.

The great truth of which Wesley was the prophet is the immediate presence and power of the Holy Spirit in the normally Christian life. By the usual tests he had been an exemplary Christian for years prior to 1738, at which he dated the beginning of his regenerated life. This, however, was not a new life, but a new stage of Christian experience—its full manhood as distinct from its childhood and adolescence. Its distinguishing mark was the inward voice of the Spirit, witnessing to the full acceptance of a full surrender of self to God, with full assurance of the love of God and oneness with his holy will for a holy life. In an age which scarcely knew God but as a name in sacred liturgies and profane swearing, this living consciousness of the living God as the Soul of the soul was the torch that rekindled the dead altar-fires wherever the torchbearer ran. The characteristic and essential message of Methodism has been, "Receive ye the Holy Spirit." However its first reception among the rude and sensuous may have been attended with psychical rather than spiritual effects, it has tended to work clear of these into spiritual power, as out

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of the ecstasies of the earlier shrieking prophets emerged the diviner utterances of a Hosea and an Isaiah. It has been said that the fault most common in Christians is that they do not believe fully in the Holy Spirit. The Wesleyan gospel is pre-eminently a gospel of the Spirit. Its main emphasis is on regeneration, sanctification, and the full assurance of hope through surrender to the Spirit.

Enough is known of Wesley's aversion to Calvinism. Not enough is known of his essential Lutheranism, in emphasizing devout feeling as the predominant characteristic of the religious consciousness. In this would that all were Lutherans and Methodists! But an unbalanced, sometimes unethical, emotionalism has been laid, not wholly without cause, to the charge of Methodists. As to this, it may be said that a system, or a constructive idea, is not to be judged by the aberrations from which it suffers, but by its normal operation. It may also be asked:

> What keeps a spirit wholly true
> To that ideal which he bears?
> What record? Not the sinless years
> That breathed beneath the Syrian blue.

One need not ask, also, whether religion is more in danger from emotionalism than from dogmatism. The ethico-spiritual character of Methodism is demonstrable. Wesley thought that the "grand deposit" of truth committed to Methodists to propagate was the ethical proposition that a man is capable of that completeness of voluntary obedience to God which may, notwithstanding his involuntary transgressions in weakness and ignorance, be relatively described as Christian perfection. Upon his disciples he impressed from the first a distinctively ethical aim in the "rules" drawn up for their societies. These rules forbid swearing, sabbath-breaking, intoxicating drinks, quarreling, lawing, smuggling, usury, evil speaking, dishonest borrowing, etc., with a particularity lately well imitated by General Booth's regulations for his Army.

The ethical spirit of early Puritanism thus passed on into Methodism, together also with its ascetic spirit, traces of which still, perhaps unduly, tinge its "discipline." Stronger, however, than their ascetic spirit, as well as ethically superior, was the philanthropic character of Wesley's rules, in their specific injunctions to the doing of all possible good. To Methodism must be ascribed the initial impulse to that forward movement of philanthropic reforms which set in toward the close of the last century. Robert Raikes is celebrated as the founder of Sunday-schools. But it was a Methodist woman who gave him the counsel on which he acted. In 1844 the Methodist Church in the United States performed an act impossible for any ecclesiastical body in which the ethical interest is not supreme, by a peaceable division of itself into two churches—North and South—upon a case of conscience touching the rightfulness of holding slaves upon any ground, however plausible.

The remarkable spread of Methodism, with the aim of reproducing that life in the Spirit of holiness which was characteristic of the youth of Christianity, is due not only to its rediscovery of the source of power in the truths of the Spirit, but also to its wise and free opening of new and needful channels of spiritual power. Never before had the power of spiritual songs been so effectively applied as in Charles Wesley's hymnody, sixty-six hundred of whose lyrics are extant in print or manuscript. Never had the principle of co-operative association been so thoroughly applied as in Wesley's class-meetings by twelves. A vast amount of energy hitherto unemployed was brought into permanent activity by his institution of lay preachers. The power of Christian fellowship was augmented by the institution of prayer-meetings—for which the date of 1762 has been assigned. The movement was further strengthened by the co-operation of women, who now for the first time became a slowly but steadily increasing element of power. The women of Methodism are among its chief glories. Witness John Wesley's incomparable mother, Susannah, who incited him to the decisive innovation of appointing lay preachers; Selina, Countess of Huntingdon, the patroness of Whitefield's Calvinistic branch of Methodists, spending a hundred thousand pounds in its establishment; Barbara Heck, the virtual founder of American Methodism; and others scarcely less noteworthy in the past or known in the present. It was Whitefield's preaching which, when

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the "Great Awakening" of 1735 in New England had spent its force, revived it, and extended it to the churches of the Middle Provinces.

But there is cause to regard this stock itself, if not a slip from the soil of Congregational New England, as drawing its first nourishment therefrom. Wesley's belief in the immediate operation of the Holy Spirit within the soul was Edwards's belief still earlier. From that belief proceeded the great awakening under Edwards's preaching. Wesley, says Miss Wedgewood,[1] read Edwards's account of it in 1738—that year of his spiritual crisis above referred to—and wrote thereon in his Journal, "This is the Lord's doing, and it is marvelous in our eyes." Revivalism, as well as the ethical spirit, passed on from Puritanism to Methodism, a contribution requited, indeed, by an abundant return.

The whole Church confesses her debt to Wesley, whom Dr. Schaff has called "the most apostolic man since the apostolic age." Wesley himself confesses his debt to the humble Moravian, Peter Bohler, who first opened his eyes to the gift of God in the Spirit. From the confluence of the evangelical warmth of the one with the practical energy and directing wisdom of the other has proceeded the history of Methodism in the line given by the apostolic counsels: "Stir up the gift of God which is in thee;" "Provoke unto love and good works."

How to See the Birds

By Estelle M. Hart

A young woman, in talking the other day with a friend whose experience in some lines of nature-study had been greater than her own, said, "I feel quite discouraged about ever becoming acquainted with the birds. The trouble is that I don't know how to *see* them. Their movements are so quick that I can't accommodate my eyes to them well enough to distinguish form and markings with any distinctness. If a bird would politely stand still long enough for me to walk around him and really get a good look at him, there would be some probability of my recognizing him the next time we met. As it is, the case seems about hopeless, unless you can give me a recipe for quick-seeing eyes."

Other people have experienced similar difficulty, in the outset, in studying birds—people, too, who love nature, and who know many of the flowers and trees and rocks of their neighborhood, but whose eyes have not been trained to "quick seeing."

To some such, a few suggestions, growing out of experience with a pair of eyes which, not many seasons ago, were as slow to see as anybody's could be—if physically in a normal condition, I mean—and which have become so keen as to be a constant surprise to their possessor, may not be amiss.

The prime necessity is a note-book.

Begin with the first bird you see. Perhaps it will be the robin—don't disdain him because he is one of the very few birds that you think you do know. Watch him as he hops about the yard; note how he really looks to you. Estimate his length, the general color of the upper parts, of the breast and under parts. In your note-book put down what you *actually see* yourself, not what your reading of bird-books makes you think you ought to see. Describe the colors by terms that recall the exact shade to you. Don't call the back brown and the breast red, if dusky and mahogany seem truer terms. These general colorings may be all you will see the first time you look. The second time, perhaps you will notice that the head and the back of the neck are considerably darker than the rest of the back; you may have a suspicion, when he flies, that there was a little white about the tail—make a note of it, with a question-mark, if necessary. The next time you will see that the tips of the outer tail-feathers are white. Every time you look at the robin, for a while, you will discover something new to note. You will observe the color of the bill and legs, the shape of the tail. Some day you will see the fine white line over the eye. Besides the description of his appearance, note the time and place of your seeing him, also what he was doing. You may be fortunate enough to be able to watch the nest-building and the growth of the little ones.

[1] Quoted in Professor A. V. G. Allen's "Jonathan Edwards," page 134.

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Make careful notes of everything you see. Every observation helps toward quicker seeing next time.

Now take another bird. Perhaps it will be the familiar chippy. Did you ever notice before that the top of his head is cinnamon-brown, that there are straight black lines back from the corners of his eyes, as if he had spectacles on, that his breast is a smooth ashy gray, that he is considerably smaller than his despised cousin, the English sparrow?

Now may come a bird that you do not know by name. Perhaps it is a little grayish bird that is perched quite still on the end of a dry twig. Once you could not have told him from a chippy, but you have noticed that the chippy has a cinnamon-colored crown, that his bill is short, that you have usually seen him hopping about in the grass. This little visitor has an olive-gray head, a rather long, sharp bill, he sits very erect, and you almost think that he occasionally raises a slight crest. Suddenly he darts off into the air to catch a passing insect, and is back again before you can think. The name flycatcher passes through your mind. You turn to your handbook and read what is said of the flycatcher family. You compare your notes with the descriptions of the different members of the family, and presently you read that of the least flycatcher. The description is almost identical with your own. You know another bird.

Some day you will see, balanced on a tall grass or on a topmost tree-branch, perhaps, a bird nearly as large as a robin. You will only see that he is dark above and almost white below, and that the tail-feathers are tipped with white. You wouldn't know where to look for him in your handbook, but you recall something familiar in his form and in his erect attitude. Where have you seen an outline like that? Ah—the least flycatcher! You turn to the flycatcher family again, and it is easy to find that this is the kingbird. You will be interested to know that another bird is added to your list, but you will care more to realize that you are beginning to see. A little while ago you couldn't have told whether a bird perched in an erect position or not. In fact, you had an impression that a bird didn't do much but fly!

The rapidity with which your seeing power will develop after a few months of careful watching and careful note-taking will surprise you. Only be sure that your notes are absolutely true records of what you really see—it may be but one thing at a time at first, with the uncertain points marked as uncertain.

You will learn in time to note everything. At first be on the lookout for the general color above and below, any striking patches of color, the shape of the bill, the length of the tail, the sort of flight—direct or bounding—the favorite haunts, in trees or bushes, by water, near houses, or in the woods. Notice, also, whether your bird walks or hops when on the ground. Note his song in syllables of your own. He might not recognize your English translation, but have it such that you can recognize it.

With the aid of books, you will make at least a little study of the different bird families, and you will soon be no more apt to mistake a warbler for a thrush than you would a Scotchman for an Italian. The Italian *looks* like an Italian, and the warbler *looks* like a warbler.

One day last summer two young women had a chance to watch a chewink or ground-robin. One had just begun to observe and take notes, the other had had the habit for several seasons. Each noted just what she saw.

The first wrote: "Chewink: Size, about that of robin; upper parts black; under parts light; a distinct black mark under throat."

The second wrote: "Chewink: Length, about 8½ inches; head and upper parts, black; breast black, sharply defined from ash of under parts; sides, chestnut; tail, black; outer quills mostly white; bill, black; iris, red.

"Seen in pine-trees and under huckleberry-bushes. It flew with a bobbing motion, as if its tail were weighted; flights short. Did not stay long in one place when alighted.

"Note, 'tow-ree'—harsh.

"*Think* it raised a crest."

You notice how much more the second observer saw than the first; but from what I know of the two people, I doubt if the second would have seen as much as the first did, had it not been for previous months of careful note-taking.

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Books and Authors

Don Emilio Castelar [1]

Through the medium of the timely series, "Public Men of To-Day," we have been glad to learn new facts concerning such notable contemporaries as the Amir Abdurrahman, Li Hung Chang, Stambuloff, William II. of Germany, Mr. Chamberlain, and Pope Leo XIII.—certainly a picturesque assemblage. In Mr. Hannay's volume on "Don Emilio Castelar," however, we have what is found in no such degree in the others—namely, environment and criticism. The man Castelar is shown to us, not so much in his personality, his habits, manners, principles, ideals, as in his niche in Spanish development. Mr. Hannay does not hesitate frankly to inform his readers when he thinks that Don Emilio's figure is too short, or too long, or too broad for the niche. With such a biographer, then, we have not only biography; we have also history and criticism. The union of all these elements is quickly evident, and is an increasing satisfaction as we progress through the book. Another reason why the three elements ought to be ever present is that just now we are naturally taking a special interest in Spain, and this book throws a just light, not confused or lurid, on the century's events in the Peninsula. The volume's value as a history would have been doubled by the insertion of an ample index; the omission is inexcusable.

Mr. Hannay is fortunate in his subject, for Castelar is, in some respects, a typical Spaniard. He is generally sincere, though he has the Andalusian's love of the grandiose. He has wide education, though we cannot rid ourselves of the feeling that he has read at second hand about many things, and has never mastered any one thoroughly. During the years when Queen Christina, and, after her, Queen Isabella, were giving examples of social impurity at court, intrigues against their chosen representatives and sudden *pronunciamentos*, during the years when, out of chaos, real political distinctions were developing, Emilio Castelar grew to the robust maturity of most of his countrymen. Before the time came for him to play a great rôle on the Spanish stage, what we call a party—namely, men with a common creed, ready to prove their loyalty even to sacrificing a few personal opinions to secure their party's aim—did not exist in Spain. In 1873 the world acknowledged in Don Emilio a statesman, but before then he was by no means unknown. For twenty years he had enjoyed national fame as an orator. Mr. Hannay tells us that a meeting at the Teatro del Oriente, in Madrid, supplied the opportunity by the help of which he sprang into reputation. Castelar had attended, as it seems, more out of curiosity than any other motive. The Progesistas were stirring, and were entering on the course which finally constrained O'Donnell to shoot them down. At the meeting in the Teatro del Oriente there was an abundant consumption of eloquence, and at last the audience thought it had enough. It was beginning to disperse. Castelar had sat silent while his elders were speaking, but now he could refrain from good words no longer. He sprang to his feet, and began to speak. The experiment, surely a very bold one, was justified by success. The audience was first arrested, and then drawn back. When Don Emilio sat down, he had taken his place as the most popular orator of the day. Nevertheless the Castelar oratory is largely what even the Spaniards call a *flujo de palabras*—a flux of words. We say "even," for, more than most, Spaniards speak an incredible amount of "words, words, words" in a marvelously short time. Nor is this a characteristic of speakers only; it is so of writers. As we are reminded, no nation has written more plays in its time than Spain, and no plays contain such unending tirades. The *récit* of Teramène in "Phèdre," and the harangue of Charles V. to the tomb of Charlemagne in "Hernani," are brief discourses beside the speeches of three, four, or even six hundred lines which Lope and Calderon put into the mouths of their characters. Don Emilio's speeches are largely echoes of his French masters, Chateaubriand, Michelet, Victor Hugo.

Castelar's office as professorship of the Philosophy of History at the University of Madrid was not marked by the development of the republican influences which we might expect. Nor was his exile (1866–68) a period when anything more important came forth than his emotionally fluent "Recuerdos." It was not until King Amadeo had given up Spain as a bad job that Don Emilio's great opportunity came. To the Federal Republic of 1873 Mr. Hannay does full justice, and also to the Nemesis which overtakes a party that, in opposition, has been too lavish of promises. Besides this, the Republicans had no sooner "arrived," as the French say, than they split into factions, and Don Emilio's following was only a respectable minority. To do the statesman justice, he had been shocked into great sobriety by the dangers menacing the new Republic. Even those who thought his acts mischievous must admire his behavior at the crisis which soon came, behavior vastly better than that of the other Republican leader, that "unteachable pedant," Señor Pi y Margall. Out of the crisis came Don Emilio's four months' dictatorship. This was his supreme opportunity; and it is not too much to say that its use gained him the gratitude of a majority of Spaniards. Since he was

[1] *Don Emilio Castelar.* By David Hannay. Frederick Warne & Co., New York. $1.25.

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expelled (1874) he has never held office. He went back to his professorship, his literary labors, and his private life; yet during these latter years he has exerted as much influence as he ever did. He has done two apparently irreconcilable things: he has convinced the world of his honesty, and he himself has become reconciled to the Monarchy. He is not, in the severest sense of the word, a great statesman; he has not always been a great orator; but he has played a great part in his country.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending April 3. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

The fourth volume of the collected *Works of Rudyard Kipling*, of which we have already spoken, contains under the title *In Black and White* a few of the author's most famous tales, such as "Without Benefit of Clergy" and "The City of Dreadful Night," some sketches not familiar to most American readers, and several rather unimportant stories. The preface is delightfully appetizing. (Charles Scribner's Sons, New York.)——The great popularity of Mr. Harold Frederick's "Theron Ware" makes peculiarly timely the issuing of an edition of his earlier novels. *The Lawton Girl*, *In the Valley*, *Seth's Wife's Brother*, and *In the Sixties* reach us in a uniform and handsome binding. It may be said of Mr. Frederick's works that they are uneven in quality not only as compared one with another, but as different parts of the same novel are compared. This is especially noticeable in "Seth's Brother's Wife." Yet in all they contain some of the freshest and strongest of recent work in American fiction. "In the Valley" deserves to rank with the best of American semi-historical novels. "In the Sixties" contains some extremely forceful short war-stories. In their new form Mr. Frederick's novels will please a new and wide audience. (Same publishers.)

Mr. Hardy's story *The Well-Beloved*, which has just come from the press of Harper & Brothers, first appeared in the London "Illustrated Weekly" five years ago, and was written, therefore, before "Tess" or "Jude the Obscure." It is entirely out of the line which Mr. Hardy has followed of late years, and it seems to bear very little relation to his work. It is a psychological study of a young sculptor whose ideal incarnates itself in a succession of women in whom his interest for the moment is intense, but whom he soon forgets. This motive, under Mr. Hardy's later treatment, would have probably been extremely disagreeable by its frankness, but "The Well-Beloved" is entirely free from too great an emphasis on the physical side of life. The story lacks reality, it lacks both the force and beauty which are characteristic of Mr. Hardy at his best, and it does not seem to be in any way significant of his present attitude. It has, nevertheless, some strong qualities, and the hand of Mr. Hardy is on it in many ways.

Cooper's *The Last of the Mohicans* cannot be reprinted too often. It is a pleasure to find it put forth in so attractive a form in Longman's series of English Classics. There are notes and an introduction by Professor C. F. Richardson. (Longmans, Green & Co., New York.)

Mark Twain's *The American Claimant and Other Stories and Sketches* takes its place in the handsome edition of his collected works which is coming from the press of Harper & Brothers.

A collection of short stories by A. G. Plympton has been published by Roberts Brothers, of Boston, entitled *A Willing Transgressor*. It is made up of New England tales, with a New England village for background. The first story, "A Willing Transgressor," while it ends sadly, has touches of humor that lighten the tragedy which one feels from the first page is inevitably awaiting the heroine. This story is the strongest in the book.

Dr. Willis Mills is the author of a story, *Scarlet or White* (Authors' Publishing Association, New York), dealing with the question of social purity. Dr. Mills justly holds that a woman who has committed an error through trustfulness and ignorance of the world, without any vicious motive, should not be trampled on for the rest of her life by society.

The Mistress of the Ranch, by Frederick Thickstun Clark (Harper & Brothers, New York), pictures the life of two Eastern girls on a Western ranch which one of them had inherited from her brother. The plot is based on the mistaken identity of the sisters. The story has distinctive local color and character.

There died a few months ago a young girl whose stories had appeared in various periodicals, Miss Ada A. M. Pratt. After her death the published stories and the manuscripts that she had accumulated were carefully edited, and have been published under the title of *Widow Jones' Monopoly*. (A. D. F. Randolph & Co., New York). These are dialect stories, and create an active sympathy for the limited lives they photograph.

ECONOMIC AND POLITICAL

The thirty-fourth annual publication of the indispensable work *The Statesman's Year-Book* of special interest in this year of grace 1897, by reason of its admirable series of maps illustrative of the political changes which have taken place during the sixty years of Queen Victoria's reign. Several instructive tables are also given containing the statistics of progress in various directions during the same period. (The Macmillan Company, New York.)

Nominations for Elective Office in the United States, by Frederick W. Dallinger, A.M., Mem-

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ber of the Massachusetts Senate, is a work as scholarly as it is timely. Compactly yet exhaustively, the law and the practice governing nominating bodies in all our commonwealths are presented, and the remedies for existing abuses, so far as experience anywhere has proven their value, are clearly set forth. The author's point of view is that of a legislator fairly well satisfied with the existing system of primaries and nominating conventions in the commonwealth of Massachusetts. He is not, therefore, an earnest champion of the system of direct primaries, which has done so much to prevent machine rule in many counties in Pennsylvania, Ohio, Indiana, California, and in most of the States of the South. Nevertheless, he recognizes that this system has, as a rule, worked satisfactorily wherever tried. His belief is that the direct nomination of candidates by the whole body of voters belongs in precisely the same category as the direct action of the voters upon legislation. "If," he says, "the referendum in legislation should prove successful in the United States, and be generally adopted here, then the system of primary elections may also gradually displace our present system of delegate conventions." He forgets, apparently, that while relatively few conservatives demand that the whole body of citizens shall directly choose their laws, quite as few would consent to the indirect choice of the public's representatives. The indirect election of President has long since become an empty form, and the indirect election of United States Senators is increasingly felt to be an intolerable anomaly. The right of the people to directly elect their officials is everywhere conceded, and their right to directly nominate them is equally clear. We believe that Senator Dallinger's book will itself have a strong influence in furthering the cause of direct primaries, because the laws which he most commends—especially the Massachusetts law governing primaries in the city of Boston—show the method by which primaries may be held which all the voters may attend and may vote official ballots, on which the names of independent candidates as well as machine candidates are impartially presented. The volume is one of the Harvard Historical Studies, published from the income of the Henry Warren Torrey Fund. (Longmans, Green & Co., New York.)

Sugar: A New and Profitable Industry in the United States for Capital, Agriculture, and Labor, to Supply the Home Market Yearly with $100,000,000 of its Product, by Herbert Myrick, editor of the "American Agriculturist," is a book accurately described by its title. The author is an intense protectionist, who believes that the United States could reduce its foreign purchases of sugar by nearly $100,000,000 without foreign nations materially reducing their purchases of us. In this way, he figures, we could add to our currency nearly as much money in gold as "free coinage" would add to it in silver. Just what would become of currency and prices in other countries under this process he does not figure. He is thoroughly well informed about the experiments made in sugar-raising in all parts of the country, and tries to recount impartially the failures as well as the successes. He admits that the trend of the bounty system in Nebraska and Utah does not promise that property-owners will consent to a system of direct taxes to aid an unprofitable business, but he believes that the mass of the people will support very high indirect taxes for the same end. The volume contains a directory of about five hundred communities in the United States that have organized branches of the American Sugar-Growers' Association, and are ready to offer inducements to obtain sugar-factories. While we do not agree with the author in commending special favors to particular industries, we do most cordially agree with his argument that our reciprocity treaty with the Hawaiian Islands has proved a bad business arrangement from every standpoint. Under this treaty, he says, we have remitted duties on sugar to the aggregate of $60,000,000. In other words, our taxpayers have more than paid for all the property, real and personal, now in the Hawaiian Islands, and have nothing to show for it. (The Orange Judd Company, New York.)

A revised and enlarged edition—the seventh—*Agriculture in Some of its Relations with Chemistry*, by Professor F. H. Storer, of Harvard, has just been published. The work, it hardly needs to be said, is a standard for practical farmers interested in the scientific principles of their craft, and also for the large class of cultivated men from the cities who wish to conduct their farms at the least possible loss. The volume is not written for students of chemistry, but to place at the disposal of farmers the results of experiments in agricultural chemistry in all parts of the world. (Charles Scribner's Sons, New York.)

POETRY

Mrs. E. M. Davis, of New Orleans, whose admirable stories of Southern life have been so widely read and enjoyed, has written a masque which she calls *A Christmas Masque of St. Roch*. St. Roch is a very interesting mortuary chapel in New Orleans, which is the center of strong local tradition, a place of supplication for those who need help or husbands, and on the altar of which votive candles are always burning. Mrs. Davis has touched the popular faith of the French Catholics in New Orleans with a sympathetic and tender hand, and has interpreted it in a group of brief dialogues which have a common motive, and which are illumined here and there with deep feeling, with reverence, and with fine poetic imagination. The little volume also contains two poems of some length, "Père Dagobert" and "Throwing the Wanga," both studies in verse full of local color. (A. C. McClurg & Co., Chicago.)

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Mrs. Margaret E. Sangster, that sweet and gentle poet, whose songs have won their way into many hearts, has published a new volume, *Easter Bells*, upon which more extended comment will be made later. (Harper & Brothers, New York.)

Longmans, Green & Co. (New York) have added to their series of English Classics *Palæmon and Arcite*, edited by William T. Brewster. As with all the other volumes of this series, there are a sketch of the author's life and character and a literary analysis of his works. This book contains a comparison of Chaucer and Dryden as the retellers of old tales.

BIOGRAPHY

A posthumous work of the late Philip Gilbert Hamerton has now been printed by his publishers, Messrs. Roberts Brothers, Boston, and is entitled *The Mount*. It is the narrative of a visit to the site of a Gaulish city on Mont Beuvray, with a description of the neighboring city of Autun. Readers of that admirable book, the "Autobiography and Memoir of Philip Gilbert Hamerton," will remember how closely associated Autun was with the art-critic's life. Hence this book has an added personal charm; indeed, it seems much more personal than most of Mr. Hamerton's other volumes. It only emphasizes the universal regret that we shall have no more books from him, unless he has left—and we hope he has—other posthumous remains.

The Rev. Dr. Joseph Parker has published "Some Life Notes," and has entitled them *Might Have Been*. Dr. Parker tells us that he has long desired to invent something and at last has succeeded. He has invented the Dreamograph. "I have in this book looked at life as it might have been." Dr. Parker reviews his public career and makes notes of its ups and downs. The potential mood helps him, since it ekes out the possibilities of the austere and more responsible indicative, and so gives fancy a chance to humor a whim or two. There are many clever and illuminative sketches of Dr. Parker's contemporaries—Dean Stanley, Bishops Fraser and Lightfoot, John Bright, Mr. Gladstone, Charles Spurgeon, Henry Ward Beecher, and others.

RELIGIOUS AND THEOLOGICAL

The lectures delivered in the Union Theological Seminary, New York City, in 1896, by Drs. Cuthbert Hall, Alexander Allen, Egbert Smyth, C. C. Tiffany, H. E. Jacobs, William Rupp, W. R. Huntington, Allan Pollok, George Dana Boardman, and T. S. Hastings, have been published in a volume by Messrs. Charles Scribner's Sons, New York, and entitled *Christian Worship*. As may be gathered from the names of these eminent clergymen, we have an exposition of the methods of worship used in the chief religious bodies of Christendom. Dr. Hall's admirable lecture has to do with "The Principles of Christian Worship," and Dr. Hastings's with "The Ideal of Christian Worship;" thus the new President of Union Seminary opens and the outgoing President closes the book. Perhaps the most important and scholarly essay is that of Dr. Allen on "Primitive Christian Liturgies." The other lectures have to do with the Greek, Roman, and Lutheran liturgies, with the Book of Common Prayer, with the Presbyterian Book of Common Order, and with worship in non-liturgical churches. ——The tenth edition of Mr. Frederic Huidekoper's *Indirect Testimony of History to the Genuineness of the Gospels* (D. G. Francis, New York) has just appeared.——*The Heaven of the Bible*, by Ida C. Craddock (J. B. Lippincott Company, Philadelphia), is an interesting little volume. The author maintains that the Bible says much more about heaven than is contained in the Book of Revelation, and that all through the Bible there are glimpses of the heavenly life, not only in its religious but also in its social and industrial aspects.

The Macmillan Company has added *Jeremiah* to the Modern Reader's Bible, edited, with the usual introduction and notes, by Professor R. G. Moulton.

HISTORY

A new edition of the Rev. William Elliot Griffis's *Corea, the Hermit Nation*, was imperatively demanded on account of recent events in the East. To this, the sixth edition, has been added a chapter on "Corea in 1897," which, with the preceding chapter on "Corea in 1888," brings the story down to date. The work will remain the standard work on this interesting country—the "Land of the Morning Calm." Its full information and accuracy in facts is combined with a sense of the picturesque and novel. (Charles Scribner's Sons, New York.)

Literary Notes

—It is announced from London that the jury in the Queen's Bench Division of the High Court of Justice has awarded Mr. Joseph Pennell, the well-known pen-draughtsman and essayist, $250 damages in the suit for libel which he brought against the "Saturday Review." The "Saturday" had published an article accusing Mr. Pennell of issuing lithograph illustrations which were mere transfers and not drawn on stone.

—The Springfield "Republican" says: "The report that Rudyard Kipling, our Brattleboro' neighbor, who has been in England of late, has been sent to Crete as war correspondent of the London 'Times,' at a salary of $5,000 a month, is confirmed by letters received by his friends in Vermont. Both parties to this contract are to be congratulated—the 'Times' on obtaining a 'feature' of such great interest as Kipling's letters will be, and the novelist and Boswell of the British private soldier on securing a profitable outing that ought to be much to his liking. There

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will be not only plenty of present fun and excitement in this assignment, but a wealth of 'material' for future literary use."

—Professor Richard T. Ely's "Introduction to Political Economy" is certainly meeting with a cordial reception abroad. Professor de Laveleye's praise of the work as "the best elementary treatise I have ever seen" was, if possible, less enthusiastic than that recently accorded it by Professor Treud, of the University of Amsterdam, who declares it to be "the best work in either English, French, or German." Professor Treud is having the work translated into Dutch for use as a text-book in his university. It will be recalled that this book was some time since translated into Japanese.

—M. Ferdinand Brunetière began his lectures at Bryn Mawr College on April 6. In this course M. Brunetière discusses the evolution of a literary *genre* with French tragedy as his instance. The special subjects of the lectures are Corneille, Racine, and the Decadence of French Tragedy in the Eighteenth Century. As M. Brunetière never repeats a lecture, it is interesting to compare the programme of the several courses to be given by him in America. At Harvard, where he will lecture after leaving Bryn Mawr, M. Brunetière will speak on Molière; at Columbia, where his course will be given just before he sails, he will discuss the various sorts of literary art—the novel, the drama, etc.; at the Johns Hopkins University his subjects have been French poetry and literary movements from the Middle Ages to the present time.

—According to the London "Academy," Professor Drummond left plenty of biographical material behind him, and, though no editor has yet been chosen, it is thought that Dr. James Stalker, his lifelong friend, may undertake the work. The New York "Tribune" says that in England the literary merits of "Natural Law in the Spiritual World" and of Drummond's other books are passed over in silence or denied, but there is unanimous praise for the good which the man did, especially among young men. "The last days of Professor Drummond," says the "Christian Commonwealth," "seem to have been extremely pathetic. He was quite helpless, and had to be wheeled about in a bath-chair. On the occasion of his last visit, Drummond gave Dr. Stalker a portrait of himself seated in the bath-chair, under which he had written 'The Descent of Man.'"

—Succeeding the late M. Challemel Lacour, President of the Senate, and the late M. Jules Simon, the distinguished statesman, the French Academy has just elected M. Albert Auguste Gabriel Hanotaux, the Minister for Foreign Affairs, and the Comte de Mun, the well-known Clerical Deputy. M. Hanotaux did not secure his election until the fourth ballot, the conflict having become a serious one on account of the Minister's position in regard to Crete. All the Grecophiles, ardently led by M. Henri Houssaye, joined forces against him. Madame Adam sent to the Academicians an extremely violent pamphlet, which, it is said, cost M. Hanotaux the vote of one of his new colleagues, an ex-Premier. M. Hanotaux is chiefly qualified for admission to the Academy by his historical works. His researches had covered grounds both ancient and modern. He has published historical studies upon Thebes, Nineveh, Babylon, Troy, Carthage, and Pompeii. He has also published studies upon the sixteenth and seventeenth centuries in France, and a monograph upon the historian Henri Martin.

Books Received

For week ending April 2

AUTHORS' PUBLISHING ASSOCIATION, NEW YORK

Mills, Willis, M.D. Scarlet or White? $1.

R. F. FENNO & CO., NEW YORK

Merrick, Leonard. A Daughter of the Philistines. $1.25.

DAVID G. FRANCIS, NEW YORK

Huidekoper, Frederic. Indirect Testimony of History to the Genuineness of the Gospels.

HARPER & BROS., NEW YORK

Hardy, Thomas. The Well-Beloved. $1.50.

Sangster, Margaret E. Easter Bells. (Poems.) $1.25.

Twain, Mark. The American Claimant and Other Stories and Sketches. $1.75.

Clark, Frederick T. The Mistress of the Ranch. $1.25.

J. B. LIPPINCOTT CO., PHILADELPHIA

Craddock, Ida C. The Heaven of the Bible. 50 cts.

Train, Elizabeth Phipps. A Marital Liability. 75 cts.

LONGMANS, GREEN & CO., NEW YORK

Dryden, John. Palæmon and Arcite. Edited by W. T. Brewster.

Cooper, James Fenimore. The Last of the Mohicans. Edited by C. F. Richardson. 75 cts.

Dallinger, Frederick W. Nominations for Elective Office in the United States. $1.50.

THE MACMILLAN CO., NEW YORK

Jeremiah. Edited by R. G. Moulton. 50 cts.

THE OPEN COURT PUBLISHING CO., CHICAGO

Carus, Dr. Paul. Homilies of Science. 35 cts.

ORANGE JUDD CO., NEW YORK

Myrick, Herbert. Sugar: A New and Profitable Industry in the United States. 50 cts.

THE PETER PAUL BOOK CO., BUFFALO

Browne, Irving. The House of the Heart.

A. D. F. RANDOLPH CO., NEW YORK

Pratt, Ada A. M. Widow Jones' Monopoly and Other Stories.

ROBERTS BROS., BOSTON

Plympton, A. G. A Willing Transgressor and Other Stories. $1.25.

Hamerton, Philip Gilbert. The Mount and Autun. $2.

CHARLES SCRIBNER'S SONS, NEW YORK

Kipling, Rudyard. In Black and White. $2.

Frederic, Harold. In the Valley. $1.50.

Frederic, Harold. In the Sixties. $1.50.

Frederic, Harold. The Lawton Girl. $1.50.

Frederic, Harold. Seth's Brother's Wife. $1.50.

Storer, F. H. Agriculture in Some of Its Relations with Chemistry. 3 Vols. $5.

Griffis, William Elliot. Corea, the Hermit Nation. $2.50.

Hall, Charles Cuthbert, D.D.; A. V. G. Allen, D.D.; E. C. Smyth, D.D.; C. C. Tiffany, D.D.; H. E. Jacobs, D.D.; William Rupp, D.D.; W. R. Huntington, D.D.; Allan Pollok, D.D.; G. D. Boardman, D.D.; T. S. Hastings, D.D. Christian Worship. (Lectures.) $1.50.

FREDERICK A. STOKES CO., NEW YORK

Parker, Rev. Joseph, D.D. Might Have Been. $1.25.

H. S. STONE & CO., CHICAGO

Moore, F. Frankfort. The Impudent Comedian and Others. $1.50.

STONE & KIMBALL, NEW YORK

Corelli, Marie. Ziska. $1.50.

FREDERICK WARNE & CO., NEW YORK

Mather, Marshall. The Sign of the Wooden Shoon. $1.25.

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The Religious World

The Next International Congregational Council

The Executive Committee of the General Committee appointed to arrange for the next International Congregational Council held an important meeting in Boston on Friday, March 2. Communications from the Congregationalists of the Old World were received. It was decided that the next Council should be held in Boston in the summer of 1899, probably in July, but possibly in June. The committee on the programme was constituted as follows: the Rev. George A. Gordon, D.D., the Rev. Arthur Little, D.D., the Rev. Albert E. Dunning, D.D., the Rev. P. S. Moxom, D.D., the Rev. H. A. Hazen, D.D, and the Rev. A. H. Bradford, D.D. In accordance with the precedent of the last Council, the preacher will probably be selected from the English churches, and the president from the American. The Council held in London in 1891 was one of the most memorable gatherings of Congregationalists ever convened. It is hoped that the Council to be held in Boston in 1899 will be equally representative and valuable.

Methodist Episcopal Conferences

As we go to press, two or three Conferences of the Methodist Episcopal Church in the vicinity of New York are in session. Few subjects of special importance to the outside world have come before these bodies. The only exception which we recall is a resolution which was introduced at one of the sessions of the New York East Conference. It concerned the question of transfers from one Conference to another. The resolution was presented by the Rev. Joseph Pullman, and is as follows:

> We hereby record our approval of the rule among Bishops by which the transfer of a preacher from one Conference to another requires the concurrent action of the Bishops of the two Conferences concerned. In view of the unusual pressure upon the Conference at this session, we respectfully request our Bishop to make no transfer into the Conference without a transfer of equal grade out of the Conference.

It was supported by several vigorous addresses, among them one by the Rev. George Adams, who seems to have made a decided sensation. He said that "this was not a resolution for Home Rule, but for Home Protection." "I am willing to go back to the old style and do away with special invitations, and endure going where the Bishop says we must go. Individual members are annoyed by the apparent favoritism likely to be evolved out of the practice of inviting outside men into this Conference. There are some persons with us to-day who may not be with us four, three, or two years. These men are aiming at the upper appointments, and if they don't get those they get sick, go to Europe, or ask to be superannuated; and Bishops have allowed it, although there is a rule which says that no man should be superannuated unless he is ill. This sort of disloyalty should be discouraged." This resolution and the remarks made concerning it indicate a deep feeling on the part of many of the ministry of the Methodist Church. The larger churches do not regard Conference lines in their choice of pastors. In order to secure the man whom they wish, he must be transferred from one Conference to another. Thus the more important fields are closed to the rank and file who have done good service, and who, if the matter were in the hands of the Bishop, might expect to be promoted. The result is discontent. It is well known that the Bishop does little more than confirm the call of churches and perhaps make a few appointments to the smaller fields that do not care to issue calls themselves. It was recently the writer's privilege to enjoy the confidence of a committee of a prominent church of this denomination. They did not seek the advice of the Conference officials or hold any communication with the Bishop until they were settled in their own minds as to whom they wished to call. We have no fault to find with this plan; indeed, it seems to be the only one by which churches in these times can be satisfied. The people feel that they are the better judges as to who is qualified to serve them. But the calling of pastors by churches is a wide departure from the old Methodist order, and a serious infringement on the efficiency of the itineracy. It is not strange that the members of the New York East Conference have protested against the custom of transfers.

A Labor Study from Professor Graham Taylor

The "Chicago Commons" is a valuable paper published in the interests of the social settlement of the same name in Chicago. One of its departments is entitled "Labor Studies," and is conducted by Professor Graham Taylor. In the March number of the little magazine is an article on "Ethics and Competition" from the pen of Professor Taylor. We do not propose to give even an analysis of the article, but rather to make two selections which are used as its basis, the contrast between which conveys its own lesson It seems that somewhere, probably in Chicago, there was a gathering of workingmen discussing the subject of "The Economics and Ethics of Industry." They had reached the point when the discussion turned on Socialism and Individualism. An eminent Socialist from the workingmen's own ranks had presented his argument when a stranger (not a workingman) arose and took up the gauntlet that had been thrown down. He said:

> I am tired of hearing this "brotherhood" talk among workingmen, and this appeal to the stronger to help the

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weaker. By force all things that exist are evolved, maintained, perpetuated. In nature, only the fit survive. Everywhere and always the debilitated perish. Everywhere and always the mightiest have won. Black, furious, and tragic are the bloody annals of man's evolution. In business and in industry competition must be to the death. The strongest beast gets the biggest bone. Might is master—it ought to be—for progress depends upon its triumph. With the *normal* man, it is a pleasure to struggle, a pastime to fight, and nothing is sweeter to him than to confiscate his confiscator and surpass his surpasser; to smite his enemy, hip and thigh, and to spoil him of that of which he has despoiled others. The normal man prefers to eat others, rather than to be eaten. Only with the abnormal man is it otherwise. He is of the mob. He sheepishly obeys public opinion. He is one of a "flock." Might is right, absolutely, unreservedly. The chief intent of false religions and false moralisms is to arrest competition half-way, in order to safeguard degenerates in possessing that which they could neither seize nor defend, if competition were unlimited.

The Golden Rule never has been, is not, and never will be practicable. It is a lying dream. Grim and harsh all this may appear to nervous souls, but it is true to nature.

It would hardly be possible to put selfishness in a balder or more repulsive form. It is worthy of note that the speaker did not represent the class for whom he was speaking. It remained for a workingman to give the following crushing reply:

There is in nature, as Drummond teaches us, a struggle for the life of others, as surely as for the life of self. This mother instinct prevails in every realm of life. The hyena type of animal shows it least. This is not the power impelling human progress! Have the best things of the world been prompted by selfishness and achieved by competition? Are the highest things that man possesses in art, literature, and music, through discovery and invention, either the product or the possession of this brute force? No, no, no! The struggle for the life of others, not selfishness, the co-operation of brothers, not the competition of beasts, have given the world its best things. Our common possessions only have proven fittest to survive.

It was to get out of all of us the beast which we see in that man yonder that He who gave us the Golden Rule died on the cross, and it makes a fellow's heart full to think of it.

The contrast between the theory of selfishness and the gospel of hope for the present life has seldom been presented in a clearer or better way.

A Mission to the Life-Savers

Heroism in the life of to-day is not so common that when we find a conspicuous illustration it may be passed without notice. A recent number of the New York "Sun" contains an interesting account of the work of the Rev. John H. Green, of Belmar, N. J., a young minister who has devoted himself to the life-savers of the New Jersey coast between Sandy Hook and Barnegat. The stations are located at Deal Beach, Shark River, Spring Lake, and Manasquan. Mr. Green is a Baptist minister who was born not far from Long Branch, and his father was in the old Volunteer Life Service. His early days were spent within sight and sound of the ocean, and his familiarity with those engaged in the lifeboat service has made him acquainted with their needs, and caused him to devote his labors in their behalf. His plan is to go from one station to another and conduct brief meetings, consisting of hymns, Scripture reading, a short sermon, and prayer. His familiarity with the men and their work enables him to succeed as others could not. The story of what he has to endure is thrilling reading. In the midst of the wildest weather, without other means of conveyance than walking, often traveling twenty or thirty miles a day on foot, he goes from station to station conducting his ministry of love. Although he is married and has a family, he has received during the last six months but about $150 for his services; but he believes that when the Lord calls a man He will provide for his support. This work among the life-savers is something like that among the deep-sea fishermen of the North Sea. It is peculiarly hopeful, for those who are engaged in saving other people's lives are usually of a quality to which appeal can be made even though they have rough exteriors. Among the thousands who spend their summers on the Jersey coast there ought to be a sufficient number of earnest Christians to make diligent inquiry concerning this work of Mr. Green, and to make provision for its generous support throughout the year.

Ian Maclaren on Preaching

The author of "The Bonnie Brier-Bush" does not seem to be in immediate danger of trial for heresy. That was a significant word in one of the English papers which says that "no one takes seriously the proposed attempt to bring Dr. Watson before the Presbytery." In the meantime he is going on his way preaching and lecturing as he has opportunity—and opportunities are numerous enough. He was recently invited to read a paper at Sion College, and his subject was "The Positive Note in Preaching." He made the following points in his address: 1. Preaching has too largely lost the positive note. It may be that our fathers were too sure about everything; it would be an immense gain if some of us were absolutely sure about anything. 2. A preacher ought to be positive, and if he is not he has fallen short of his vocation. Doubt can be got anywhere; faith ought to be supplied by the pulpit. 3. The preacher ought to be positive about the right things, and be careful to distinguish between the facts and theories of Christianity. Our faith lives and moves and has its being amid certain facts in the sphere of religion, such as Revelation; the Deity of Christ; Redemption; the Holy Ghost; the life to come. 4. The preacher ought to be positive in the right spirit. Preaching should never be destruction; it ought ever to be fulfillment. 5. The vast majority of Christian people hold the same verities. With the exception of a handful of Unitarians, all Christians hold the doctrines of the Holy Trinity, the Deity of Christ, the Revelation of the Will of God in Holy Scripture, the Salvation of the World by the Sacrifice of Christ, the Gift of the Holy Ghost, the Forgiveness of Sin, the Judg-

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ment of the World by Christ, and the Life Everlasting. 6. The preacher has good grounds for being positive, and ought to have them in his mind when he faces his fellow-men from the pulpit. The preacher does not stand alone before his audience, for his single puny figure is flung into relief against the saints of all ages—the Catholic Church of God. These are but the bones of a wonderfully interesting and inspiring address. And a man who speaks like this some are willing to criticise for heresy! He can stand it well enough; and there should be only pity for those who so little understand the heart of the Gospel as to imagine that such teaching is unsound.

The Jubilee of Frederick W. Robertson

A paragraph in one of the English weeklies reminds us that it is now fifty years since Frederick W. Robertson began his ministry in St. Ebb's, Oxford. The event was commemorated in a sermon preached before that University. In the course of the sermon the preacher, Mr. Walker, said that Robertson "was very little read by the clergy of the Church of England; that his influence was among the laity and outside the Established Church; and that this was a state of things that ought to be remedied." He went on to characterize Robertson as the most remarkable preacher of the century. Wide as has been Robertson's influence in England, it is quite as vital and extensive in this country. He belongs to no school, but is a prince among the class of preachers who emphasize the spiritual rather than the theological; who reach for reality and are careless of tradition. In the little chapel in which he ministered at Brighton is a memorial erected to his memory. It is a picture of Christ in the midst of the doctors, and the inscription reads as follows: "They were thinking of theology; he was thinking of God." Those who think of God more than of theories concerning him are glad to acknowledge their debt to the peerless preacher of Brighton and Oxford, who died at the age of thirty-eight, but whose influence has reached as far as the English language is spoken.

The American Episcopate and the Lambeth Conference

The programme for the next meeting of the Lambeth Conference of Anglicans and Episcopalians throughout the world has been issued. In it we find several important places assigned to members of the American Episcopate; for instance, the Bishops of Long Island and Pennsylvania will speak on "The Position and Functions of the Lambeth Conference;" in the debate on "The Relation of Religious Communities within the Church to the Episcopate" the Bishop of Fond du Lac will take part; the Bishop of Arkansas speaks on "Foreign Missions;" the Bishop of Albany on "Reformation Movements on the Continent of Europe and Elsewhere;" the Bishop of Pittsburg on "Church Unity." One of the most important of all the discussions will be that on "International Arbitration," and among the speakers on this subject will be the Bishops of New York and New Jersey; while Bishop Huntington, of Central New York, has been chosen to speak on "The Office of the Church with Regard to Industrial Problems." It is significant that almost all the religious bodies are making a place for the subject of International Arbitration on their programmes. The United States Senate may pigeonhole this important subject, but the Christian churches of England and America will not allow it to remain there, and sooner or later the will of the people will surely be heeded.

Theology on the Pacific Coast

The united Faculties of the Presbyterian Theological Seminary at San Anselmo and the Congregational Seminary at Oakland, Cal., have arranged to hold a Summer School of Theology in the Young Men's Christian Association building in San Francisco, May 4–7. There will be four lectures each day. It is hoped that there will be a large attendance of the ministers of all denominations in California. The programme is suggestive, and shows that our friends on the Pacific coast are fully alive to the great questions of theology in their relation to modern thought. Full information may be had from Professor C. S. Nash, Pacific Theological Seminary, Oakland, Cal.

Notes

The seventy-third anniversary of the American Sunday-School Union will be held in the Brick Church, Rochester, N. Y., on Sunday evening, April 25. Addresses will be delivered by the Revs. W. R. Taylor, D.D., and O. P. Gifford, D.D., and Mr. Morris K. Jesup, who is expected to preside.

The eighty-eighth annual meeting of the American Board of Commissioners for Foreign Missions will be held in New Haven October 12–15. The sermon by Dr. Meredith will be preached on the evening of the 12th, and the address of the President, Dr. R. S. Storrs, will be delivered on the evening of the 14th. The Board has met in New Haven six times.

There is no charity which appeals more to the universal sympathy than the Home for the Aged and Infirm; and of such Homes that for the Colored Aged has especial claims upon the philanthropic, because they are especially dependent. The Home for Aged Colored People in Brooklyn, N. Y., which has just taken a new start in life, and has purchased a lot and hopes soon to build, is indebted to the Polytechnic, whose students are going to give an entertainment in the Brooklyn Academy, April 24, for the benefit of this Home.

The thirty-second International Convention of Young Men's Christian Associations will meet in Mobile, Ala., April 21–25; and the thirty-seventh annual Conference of General Secretaries will be held in Selma, Ala., April 27–29. Among the special speakers announced are Mr. John R. Mott, who has just returned from his tour around the world; Mr. L. B. Wishard, whose work in behalf of the Student Volunteer Movement is well known; the Rev. C. I. Scofield, D.D., of Northfield, Mass., who will have charge of the Bible work of the Convention; the Rt. Rev. David Sessums, D.D., Bishop of Louisiana, and Chancellor J. H. Kirkland, D.D., of Vanderbilt University.

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Correspondence

An Explanation

Some time ago there was printed in this department of The Outlook a letter from Mr. R. B. Wells, Jr., Postmaster of Cloud City, Oklahoma Territory, which called in question the character and motives of Mr. J. D. Ballard, of Colony, O. T., and warned readers not to intrust funds or books to Mr. Ballard for use in mission work. We printed Mr. Wells's letter because it was signed by him in his official capacity, and it seemed probable that he spoke from full knowledge and with good motives. Correspondence since had by The Outlook with Mr. Ballard, and with several persons of good standing in the community in which he lives, convinces us that the publication of Mr. Wells's letter was unwise. Mr. Ballard refers us to several men of position and influence in Oklahoma, and other reports received by The Outlook state that he is the school physician at the Leger School (the United States Indian School) at Colony, is a member of the Indian Rights Association, and that he is an honest, public-spirited citizen and a consistent church member. We very greatly regret it if our publication of the Postmaster's letter has done Mr. Ballard an injustice. Of course The Outlook is without knowledge of the facts except as presented by correspondents, and its only motive for printing the letter referred to was to protect its readers.—THE EDITORS.

"Foreigners in Japan"

To the Editors of The Outlook:

The Outlook of March 27 contains a contributed article by Mr. R. van Bergen, entitled "Foreigners in Japan." It evidently is intended as a complaint against the abolition of the extra-territoriality régime, which is to take place in 1899. In view of the importance of the matter it touches upon, and also in view of the gravity of the charges it makes against the Japanese, I deem it my duty to correct some of the wrong impressions it gives.

Extra-territoriality, in the sense of exempting Americans and Europeans from local jurisdiction in the Orient, is essentially an abnormal state of affairs. It ought not to be allowed to exist longer than there is reason for it. The only reason why it has existed at all in Japan is because forty years ago, when she made treaties with the Occidental nations, she had laws and procedure which were unlike those of the latter. Japan has since made a complete reorganization of her courts, her laws and procedure being now similar to those of America and Europe. There is, therefore, no ground upon which the claim for the continuance of the abnormal state of affairs created by the extra-territorial clause of the old treaties can be based, now that the reason of its life has ceased. The application, in this case, of the maxim "*Cessante ratione juris cessat et ipsa lex*" ought not to be "more than the foreign resident can understand."

That foreigners do not receive nowadays the same sort of treatment at the hands of Japanese that they did thirty years ago is undoubtedly true. It was once within the reach of almost any "foreigner" to be a principal of a Government school in Japan. At present there is no Government school in Japan that has a foreign principal. This is but a natural outcome of the advance Japan has made, and she ought not to be blamed for it. It certainly cannot be used as an argument against the abolition of extra-territoriality.

Mr. van Bergen calls the Japanese judiciary "inexperienced and prejudiced." Neither epithet is applicable. Japan has a system of competitive examination for appointments in the judiciary. Under this system, if one aspires to be a judge, he must stand a series of competitive examinations held in Tokyo once a year. If he passes these examinations successfully, he is appointed a "probationer" (usually unpaid), and is assigned to some inferior court. After serving three years in the capacity of a probationer, the candidate passes another series of examinations—this time to test the amount of experience he has had during the three preceding years. If he shows that he has been careful to avail himself of his opportunities to become familiar with the actual practice, he is then appointed an "inferior judge"—corresponding to a justice of the peace. After this, his elevation to a court of general jurisdiction depends upon his native ability. But it generally takes five years. No one can be appointed a judge of a court of appeals unless he shall have served as a judge of general jurisdiction for five years. Nor can one be appointed a judge of the Court of Cassation who has not been a judge of general jurisdiction for ten years. In other words, a judge of the Court of Cassation is one who has had an experience of about eighteen years on the bench; a judge of a court of appeals, thirteen years; a judge of a local court, eight years; a justice of the peace, at least three years as a probationer after passing his examinations for entrance to the judiciary service. It may be that the American practice of picking up for the bench the best men available from among the ranks of practitioners is a better way of securing men of ability for the judiciary than this Japanese system of judicial hierarchy based upon competitive examination at the bottom. So far, however, as the question of securing experience for the bench is concerned, the Japanese system is decidedly the better. Under the American sys-

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tem a man who has never been a judge may at once be appointed a member of the highest court. Under the Japanese system such a thing is impossible. It is not correct, therefore, to apply to the Japanese judiciary the epithet "inexperienced."

But Mr. van Bergen has used another epithet. He has called the Japanese judiciary "prejudiced." This is indeed a serious charge, and in this regard I am happy to be able to demonstrate by figures that it is not correct. Under the existing extra-territoriality régime, if a foreign resident has a claim against a Japanese and wishes to sue him, he has to institute his suit in a Japanese court. This is so both by virtue of the provisions of the old treaties and in the nature of things. I say in the nature of things, for a judgment obtained in a consular court cannot be executed upon the goods of a Japanese. The only instance, therefore, in which a foreign resident appears in a Japanese court as a party to a suit is, under the existing régime, when he seeks relief against a Japanese. Were the Japanese judiciary "prejudiced," it would be natural to expect that the judges would avail themselves of this only chance of showing their prejudice, and that foreigners would find no relief in the Japanese courts. But the figures demonstrate that the alleged prejudice does not exist in the Japanese judiciary. The "Japan Weekly Mail" of December 19, 1896, prints a complete list of suits brought by foreigners against Japanese in the Yokohama Local Court during the period of six years extending from September, 1896, back to November, 1890. The following tables show the result of my analysis of the list:

TABLE I.

Suits brought	106
Suits withdrawn (settled out of court)	34
Suits compromised	2
Suits nonsuited	1
Suits still pending	5
Suits decided	64

TABLE II.

Suits decided	64
Suits decided in favor of foreigners	36
Suits decided in favor of Japanese	20
Suits decided partly in favor of foreigners and partly in favor of Japanese	8

Thus, out of the sixty-four cases decided foreigners won in thirty-six; Japanese in twenty. The eight remaining cases were decided partly in favor of foreigners and partly in favor of Japanese. It is unjust, therefore, to charge the Japanese judiciary with being "prejudiced."

I trust that I have succeeded in showing that the apprehensions of Mr. van Bergen regarding the consequence of the abolition of extra-territoriality are without ground. Foreigners in Japan may rest assured that after July, 1899, their lives and property will be as secure as ever before.

TOKICHI MASAO, LL.B., LL.M.

Yale University, New Haven, Conn.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

I. I have somewhere seen the statement made that Paul's system of theology, or his teaching concerning the cardinal doctrines of Christianity, differs from those of Christ himself. Would you say that such is the case? and, if so, in what respect? What work develops that idea? 2. What work has ever been published which goes at some length into the adoption or the assimilation on the part of Christianity of various customs, institutions, habits of dress, doctrines, etc., of the heathen world; and where can it be obtained? TRE F.

1. It has been said that Christ's sayings furnished subjects, which the Apostles in their letters wrote out into chapters. St. Paul's teachings differ thus from Christ's by amplification, not by opposition. See Bernhard's "Progress of Doctrine in the New Testament"—an old book, but a good one. 2. "Paganism Surviving in Christianity," by A. H. Lewis, D.D. (Putnams, New York).

I have been reading the articles in The Outlook on "The Theology of an Evolutionist," and would like to read and study the Bible further in the light of modern criticism. I write to ask you to suggest some books which will aid me in this matter. First, what edition or editions of the Bible are peculiarly adapted for this purpose; second, what introductions and critical studies are suitable for a layman. I do not expect to be able to make any exhaustive study of the Bible, but I would like, so far as time and opportunity permit, to read it intelligently, and to know what reverent and progressive men think about it. I can spare perhaps about fifteen dollars now for this purpose—perhaps more later.

F. T. E.

We suggest the following, which need cost but little, if any, over $20, and need not all be bought at once:

The Revised Version; "The Modern Reader's Bible" (sixteen small volumes); Gladden, "Who Wrote the Bible;" Horton, "Revelation and the Bible;" W. R. Smith, "Old Testament in the Jewish Church," and "Prophets of Israel;" Sayce, "Higher Criticism" and "Verdict of the Monuments;" Farrar, "Messages of the Books;" Gilbert, "The Student's Life of Jesus;" Sabatier, "The Apostle Paul;" Stevens, "The Johannine Theology;" Bissell, "Biblical Antiquities."

Friends who have been inquiring during the winter for information on various particulars of church work—as, for instance, boys' clubs and other organizations—will find all desirable information in a book just published by Dodd, Mead & Co., New York: "Modern Methods of Church Work," by the Rev. G. W. Mead (price $1.50).

"R. H. P." will find the poem desired in the poems of W. W. Storey, published by Houghton, Mifflin & Co. (1886, Vol. II., Monologues and Lyrics). It is "Io Victis," and begins,

"I sing the song of the conquered,
Who fell in the battle of life."

The passage from Mrs. Browning, beginning "Earth's crammed with heaven, and every common bush afire with

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God," is in the seventh book of "Aurora Leigh," about two-thirds of the way from the beginning to the close.

H. M. J.

Can any one tell me who wrote this verse?

A RECEIPT FOR A DAY

Build thyself a fence of faith
Around this little day;
Strew its path with loving deeds
And inside it stay.
Don't attempt to pierce the future,
Anxious for to-morrow.
God is faithful, and will help,
If it bring thee sorrow.

J. R.

About People

—It may not be generally known that Katzuo Hatoyama, who has just been made Speaker of the Japanese Parliament, was graduated from Yale in the class of '78.

—The oldest of French physicians, Dr. de Bossy, has just died at Havre at the extraordinary age of a hundred and three years. Almost to the day of his death he gave consultations and attended his patients regularly.

—By a melancholy but interesting coincidence, the establishment in which the Hungarian painter, Munkacsy, is now restrained, is the same asylum, near Bonn, Germany, in which the composer, Robert Schumann, was confined during his insanity, and from which he attempted to commit suicide by jumping into the Rhine.

—"Next to Booker T. Washington," says the Washington "Post," "probably no colored man in all the South has done more in the last few years toward the elevation of his race in that section than Dr. W. R. Pettiford, of Alabama, who is in the city. Dr. Pettiford enjoys the respect of the leading white people of his State, as well as the esteem of his own race, furnishing a most conspicuous refutation of the old threadbare charge of racial antagonism in the South on account of color. He is at present the president of the only colored bank in Alabama. He is a fine specimen of the best type of the Southern negro."

—The New York "Tribune" says that Mr. Washington Hesing, one of the unsuccessful candidates for the Mayoralty in Chicago, is a unique man in some respects. Being asked the other day what was the assessment on his newspaper office, he replied: "It is $42,000, and our rent roll alone is $24,000 a year. I regard that as infamously low. I have gone year after year to the South Town Assessors with my hat in my hand begging them to raise this assessment, but they refused to do so. I believe I am the only man in Chicago who ever demanded that his assessment be raised. Almost all the down-town property ought to be assessed at least 20 or 25 per cent. higher in proportion to residence property than it is now."

—In a letter to the Philadelphia "Inquirer" Mr. R. P. Porter tells a story which goes to prove that there are kings and kings, and that they are not all like the German war-lord. "Walking the streets of Copenhagen some years ago with the American Minister," writes Mr. Porter, "I saw an elderly gentleman in a modest uniform, accompanied by a magnificent bloodhound, walking toward us. The pavement was narrow, and we were on the inside. Without giving us a chance, this kindly man, erect as an arrow, stepped from the sidewalk into the street, and saluted our Minister, military fashion. We both returned the salute and passed on." It was, of course, the King of Denmark, who loves to ramble unattended about his capital, and who may be seen nearly every afternoon walking along the wharfs and quays of Copenhagen, and in the public thoroughfares.

—Next October the Rev. Dr. G. H. Houghton will have been rector of the Church of the Transfiguration, New York City, for half a century. His connection with the church is also coincident with the church's existence, so there will be a double anniversary. Transfiguration Church is connected in the public mind, to a large degree, with the funerals of actors, but those who know about church work know also that Transfiguration Parish is one of the most earnest, although one of the least pretentious, in the metropolis. As to the peculiar connection of the church in the public mind, it was entirely the result of an accident which gave to the edifice the familiar name of "The Little Church Around the Corner." Dr. Houghton has been inside of a theater but once in his life. That was sixty-three years ago, when he was a boy of fourteen. He has not remained away from theaters because he disapproves of them, but because he thinks that he can do his appointed tasks more acceptably if he keeps out of the playhouses. Among celebrated actors who have been buried from this church were Edwin Booth, Lester Wallack, Dion Boucicault, Harry Montague, James Lewis, and Nelson Wheatcroft. Messrs. Joseph Jefferson, E. A. Sothern, and other well-known players have been pewholders in the church. Few men in New York City have won for themselves a more enviable position than has Dr. Houghton. The unselfish devotion to good works which this rector has inspired in his parishioners is equally worthy of notice.

Suburban Homes

The City and Suburban Homes Company of New York has purchased the ground and buildings of the Colored Orphan Asylum at Sixty-fourth and Sixty-fifth Streets and First Avenue, for the erection of a model tenement, and seven hundred lots at New Utrecht Avenue, Brooklyn, for the erection of small houses. In the suburban homes plan rent becomes purchase money; the first payment making the purchaser or renter's heirs owner of the property under a system of life in-

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surance should he die before payment is completed. There are all necessary restrictions as to saloons, objectionable business, and objectionable neighbors. This model tenement is the second of these buildings to be erected by this company. The other is located at Sixty-eighth and Sixty-ninth Streets and Amsterdam Avenue. Both of these locations are admirably adapted to meet the needs of the better class of tenement-house dwellers.

Good Deeds

Mr. Levi Strauss, of San Francisco, has offered a sum to the University of California by which $3,500 will be annually available for scholarships in that institution. The scholarships will be equally distributed to deserving youths in seven Congressional districts of California.

The Lend-a-Hand Advisory Committee of Boston, inspired by the Rev. Dr. Edward Everett Hale's seventy-fifth birthday, has determined to mark the day in some special manner, preferably by raising an endowment for Lend-a-Hand Clubs. In the words of the Committee, "Of all the memorials which might be proposed for Dr. Hale, none would please him so much as this monument of the Ten Times One Corporation, so well furnished that it need not depend upon his personality, and it would be a constant reminder of him and his grand work and life to coming generations. Is it not also well for a man to see and enjoy his own memorial?" Dr. Hale spent his birthday in Washington, preaching in the morning in the Church of Our Father. The following lines were written by Colonel Archibald Hopkins, of Washington:

TO EDWARD EVERETT HALE ON HIS SEVENTY-FIFTH BIRTHDAY

Well may we pause and listen to the tale
Of all we owe to Edward Everett Hale.
Threescore and ten, with five full years besides,
And on them each the verdict still abides,
"Well done." The goal is yet far off and dim,
But nearer and more bright because of him.
Who so untiring with both voice and pen
In love and service to his fellow-men?
Till now all up and down throughout the land
Stand some who watch and wait to "lend a hand."
We lend him all our hands and hearts to-day—
A loan we'll never call on him to pay;
And when a hundred years shall crown his brow,
We hope they'll find him just as hale as now.

The Countess of Aberdeen gave a clear explanation at Toronto lately of her project for a national Canadian memorial honoring the sixtieth year of Queen Victoria's reign. Lady Aberdeen proposes to establish a "Victorian Order of Nurses," a scheme which will be at once acceptable to all, permanent, embracing the whole country, typical of the Queen, and practicable. Some of the objects of the Order would be:

(*a*) To provide skilled nurses in sparsely settled and outlying country districts.

(*b*) To provide skilled nurses to attend the sick poor in their own homes in cities.

(*c*) To provide skilled nurses to attend cases in cities at fixed charges for persons of small incomes, the charges being paid to the funds of the Order.

(*d*) To provide small lying-in rooms or wards in cottage hospitals or homes.

(*e*) To prepare trained nurses thoroughly qualified to carry out these objects.

The benefit of the Order, however, will not be confined to the regions of Canada where pioneer work is necessary, though the needs of those regions are pressing, owing to the sparsity of population and the large distances to be traveled. Again, there are many people who ought to have trained nurses, but who are unable to pay the regular fees. Lady Aberdeen asks for one million dollars. There are five million people in Canada, and if each family contributes a dollar the thing will be done.

Bits of Fun

A man is happiest when he is giving a woman advice on a subject of which he knows nothing.—*Life.*

Ostentation has been described as the way other people "show off."—*Town and Country Journal.*

Hobson—I've seen a drop of water run an electric-light plant, mill— Dobson—Where did you see a drop of water do that? Hobson—At Niagara Falls.—*Buffalo Courier.*

Information.—Upguardson—What does this word "sinecure" mean? Atom—Well, "sine" means "without," and you know what "cure" means. The word signifies "incurable." "That doesn't seem right. I'm reading here about a man who holds an office which seems to be a sinecure." "That's all right. When a man has once had an office of that kind he's incurable."—*Chicago Tribune.*

A Scotch cobbler, described on the police books as a "notorious offender," was sentenced by a Forfar magistrate to pay a fine of half a crown, or, in default, twenty-four hours' hard labor. If he chose the latter, he would be taken to the gaol at Perth. "Then I'll go to Perth," he said, "for I have some business there." An official conveyed him to Perth, but when the cobbler reached the gaol he said he would pay the fine. The governor found he would have to take it, and "now," said the cobbler, "I want my fare home." The governor demurred, but discovered there was no alternative; the prisoner must be sent at the public expense to the place he had been brought from. So the canny Scot got the 2s. 8½d. which represented his fare, did his business, and went home triumphant—twopence halfpenny and a railway ride the better for his offense. This beats the old "saxpence" story.—*Scottish American.*

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For the Little People

In April

By Alix Thorn

Little baskets lightly swinging
As they wend their happy way,
Flock the children gayly trooping
On a sunny April day
Out across the level meadows,
Down the narrow, winding lane,
High upon the breezy uplands
To the piney woods again.

Push aside the tender mosses
And the fallen leaves so sere,
For they hide the shy arbutus,
Earliest flowerets of the year.
Blushing pink and ever pinker,
White as snowdrops in the spring,
Breathing odors of the woodland—
Such a wealth of blossoming!

Crowding close a rugged boulder,
Creeping to a fallen tree,
Starry faces ever lifting
For the little ones to see.
Yet reluctant Winter lingers,
Wandering snowflakes flutter down,
Powdering the drooping branches,
And the fields all bare and brown.

Wildly blow the wayward breezes,
Peeps the sun through giant trees—
Surely 'tis a time of gladness,
Never hours so sweet as these!
Hear the bluebirds calling, calling;
Singing low, a brook runs by;
And above the world awakening
Smiles the arching April sky.

The Story of the Silver Fox

By Frances Margaret Fox

The shadows of the trees grew longer and longer as they fell upon the bit of open ground in the forest where five fox babies were playing. It was a special treat to be taken to this playground, and the little ones scampered about in high glee. There was nothing near to harm them, for the proud fox mother was very careful of her babies, and never let them leave the safety of their cozy home when danger was near.

It was no wonder she was proud of her family, for they were very cunning little foxes, with sharp, bright eyes, brimful of mischief. They were so fat and round that their mother sometimes laughed until her sides fairly ached when she watched them play leap-frog. Their bushy, white-tipped tails were her special pride, and she loved to bury her nose in their soft, silken fur when they lay cuddled together in the burrow.

These were Silver Foxes, and the only ones within many, many miles of their home. Long ago the Silver Foxes were quite numerous; but their beautiful fur made lovely muffs and trimmings, so the hunters and trappers gave them no rest, but shot them and caught them until they have almost disappeared.

The five little foxes not only had no cousins, nor uncles, nor aunts, but their handsome father went away one evening and never came home. Their mother guessed his fate; she knew there were plenty of people in the world who coveted his rich coat, and well understood that she and her little ones would never hear his cheerful bark again. With five hungry young children to provide for, the mother fox had no time to mourn the loss of their father.

When the babies had played as long as she thought they ought, each little fox obediently answered her call, and soon five little forms were snuggled together in the bed their father and mother had made of old leaves and grass the fall before they were born.

The mother fox waited until they were asleep, and then started forth in search of food. It was nearly dark in the forest by this time, and as she hurried along in the deepening gloom her mind was full of serious thoughts of the future.

To continue living where they were was out of the question; for one thing, it was almost impossible to get a bite for her little ones to eat without risking her life. Many a time she had been chased by a dog when, perhaps, she had secured nothing but one small chicken for her big family.

It was very seldom she found a rabbit; the hunters were after them too. It was hard to catch birds and the children, one and all, disliked toads. There was nothing left for her to do, then, but watch for lambs in the fields, and rob hen-coops. It was dangerous work, but the precious little ones at home must be fed! She couldn't let them starve!

One thing, however, she decided to do; just as soon as the babies were a little bigger and stronger, she would take them with her away up North, where, perhaps, there would be enough to eat, and, as she fondly imagined, they would be safe from the cruel hunters.

She reached a farmyard at last, and, to her great surprise and delight, captured a plump old gander, with scarcely any trouble at all. Although very hungry herself after her long journey, the poor fox resolutely turned her back on the tempting bunches of feathers perched on the roosts in the henhouse, and, thankful to have secured enough for her little ones, she took the heavy gander in her mouth and trotted homeward.

With no thought of impending danger, she sped

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along, her heart gladdened by her unexpected good fortune. Alas! when about half-way home, the poor fox was caught in a trap which held her tight in its merciless grasp.

The trap was an ingeniously contrived affair, and although she was quite unhurt, her cries were piteous in the extreme; struggle frantically as she might, escape was quite impossible. Five hungry babies at home who would miss their mother and starve to death if she never came back to them! She tried again to free herself. The forest rang with her despairing howls. All her strength and agility availed her nothing.

Five starving babies, with no one to care for them! Again and again she tried to tear herself away. It was useless.

The hours crept slowly but steadily on. When the morning light flooded the waking world, it brought added anguish to the suffering captive, for then the hunters found their prize.

Two great men were wild with delight when the beautiful creature met their gaze. It was in vain she lifted her tired, mournful eyes to them in mute appeal. They called her a wretched thief when they saw the stolen gander, and at the same time were loud in their praises of the long, silvery black fur God had given her and they were taking.

Instead of killing the unfortunate fox, they bound a long rope about her shapely limbs and body, while the proud head, held so gracefully but the day before, drooped upon her silken breast.

When she learned the fate for which she was destined, her anxiety was all for the hungry little ones; for herself she had no thought. She listened intently to the conversation of the trappers, however, for, with the sagacity common to her kind, she meant to escape even then, if possible.

A famous riding club intended giving a fox-chase that very day; fifty hounds were in readiness for the chase; but the fox the sportsmen had secured was ill; this, then, the trappers agreed, was their chance to make some money; they would sell their prisoner to the club.

This matter was arranged very easily, and not a member of the club knew that the fox in question was a beautiful silver fox worth many times the sum they agreed to pay the trappers at the close of the chase.

Poor mother fox! Sometimes she moaned and cried in a heartrending fashion; at other times she snarled and barked, showing her sharp white teeth in a savage manner. But all that long day, until the hour appointed for the chase, her heart ached for the hungry babies.

When the fatal hour came, an unlooked-for occurrence took place. Four officers of the Humane Society put in their appearance and declared that chasing a live fox was nothing less than extreme cruelty, and they would never allow such a thing to take place if they had power to prevent it. A heated argument followed, with the result that the long-talked-of chase was a disappointment to the members of the riding club and ended in a "drag;" which means that the ailing fox was killed and dragged over the moorland at the tail of a horse; the club, in the meantime, refusing to pay the trappers for the fox they no longer needed.

Then it was that the officers of the Humane Society together visited the beautiful silver fox, and at last her appeals were heeded. Strangely enough, these trappers who captured the fox knew so little of the value of her fur that they readily agreed to sell her to the four men for the price promised them by the riding club, and the only condition imposed on them was that the handsome creature should be taken back to the forest and set at liberty on the very spot where she was taken.

That night there was a happy reunion in the home of the Silver Fox, who now lives, with many sturdy grandchildren about her, in the region of Hudson Bay

He Watched and Learned

Recently a small boy, a real boy, who chases cats, and wears out his clothes, and slams doors, showed that he had rare ability in solving the problems and answering the questions that so frequently come into a boy's life. Near the house was a tall maple-tree, and the boy announced, late in the summer, that that tree measured thirty-three feet. "How do you know?" he was asked. His answer was, "I measured it." "Did you climb it?" "Why, no," the boy said, with surprise; "I measured the shadow." Some one near made the comment that shadows differ in length. He said, "Yes, but twice a day the shadows are just as long as things are themselves. All summer I have been trying to get the height of that tree. I drove a stick into the ground, and when the shadow of the stick was just as long as the stick I knew the shadow of the tree would be just as long as the tree. I measured it, and it was thirty-three feet."

The Cat on a Journey

The newspapers told the story this last week of a cat. At a station on the road where a number of passengers got on the train a cat followed one of them. She was not discovered until it was too late to put her off. At Jersey City the cat lost her owner and was not seen until in the afternoon. A brakeman went under the train to uncouple the cars, and found pussy riding on one of the trucks. She was taken into the baggage-car and cared for until the station was reached where she boarded the train in the morning, when she was put off carefully. She trotted up the road as if she understood what was expected—that she should go home. What fun she must have had telling her experiences in cat language to her relatives and neighbors!

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The Home Club

The King's Lesson

Never was the value of experience more clearly demonstrated than in a letter sent by an African king to the Consul General of the Niger Coast Protectorate. He engaged in war with Great Britain. The war ended on the third day, and the king was exiled. He writes:

"I used to think my country big, and no man fit or able to touch me, but I have now been away from my country nearly three years and have seen the world, and I know I have been very foolish." He asks the Consul to remember that wisdom was not to be expected of a man who had never left his native village, and says that the first real instruction he ever received was when the English man-of-war bombarded him. "I learn big lesson now," the letter proceeds, "for I lose all my cargoes, all my cash, all my houses, and my town is now only sand and bush. All my people are far away, and many of my family killed by the ship. I think your Queen she punish me plenty. I beg you, Consul, to ask Queen to let me sit down for my river before I die. I swear I never do wrong again, but will make small place for trade, in one river close for Sapele. I hear Queen have big play for this year because she live long past other King or Queen. I beg you ask her to have mercy on me and pity my case."

This letter may, and should, convey a lesson to every mother of young children. The training of the child is dependent on the education that comes from experience gained in liberty, not through repression that prevents experience. The pity of it that so many intelligent mothers make accomplishment, instead of character, the aim of their training! Give, as far as possible, experience by freedom of choice, and refrain from averting the discomfort that results from that choice. Liberty to choose means the training of the will, and discipline that comes from this liberty is natural discipline. Point out dangers, possible disasters, and the results of a foolish or wrong choice, and then give freedom as far as is consistent with safety. Do not permit the habit of vacillation to form by permitting the varying of the choice without reason.

Textile Schools

Under a law passed in Massachusetts over a year ago, giving towns where twenty-five thousand dollars was raised, twenty-five thousand dollars of State funds to establish textile schools, one was opened in Lowell last fall. No women have applied for admission; 80 per cent. of the students are the sons of workingmen. A few college men have entered, who are supposed to be connected with mills controlled by their families, and are preparing for positions in them. The management has opened evening classes which are largely attended by young men employed in the daytime. The Paterson, N. J., Board of Trade has opened a silk-weaving school. The whole process of silk-making is taught. The students are the sons and daughters of men employed in the silk-mills of Paterson. Examination in simple English branches is a requirement of entrance to both these textile schools. The results must be to improve the condition of labor, and establish better relations between the employers and the employed. Such movements must be of interest to every woman engaged in philanthropic work; for ignorance is at the foundation of the degradation and misery she meets.

School Work

The Brooklyn Board of Education has just issued a circular-letter to parents and teachers on home studies that cannot fail to secure the cordial approval of all intelligent people. The direction to the teachers is as follows:

No home study of any kind, except spelling and supplementary reading, shall be assigned to the pupils in any primary grade; no home study requiring more than half an hour in any one day, except spelling and supplementary reading, shall be assigned to the pupils in the four lowest grammar grades; no home study requiring more than one hour in any one day, except spelling and supplementary reading, shall be assigned to pupils in the four highest grammar grades; the solution of problems in arithmetic shall not be assigned for home study in any primary grade or in any grammar grade except the first and second grammar, and no home study requiring more than two hours in any one day shall be assigned to the pupils in any high-school grade.

Dr. Maxwell, the Superintendent, urges that home work should be supplementary rather than preparatory, and quotes Sir James Fitch's words:

Kindle interest and sympathy first. Let the scholars see what you are aiming at, and catch something of your own interest and enthusiasm in the pursuit of truth, and then they will be prepared to take some trouble in mastering those details which they see to be needed in order to give system and clearness to their knowledge. But he who expects children to master with any earnestness details of which they do not see the purpose is asking them to make bricks without straw, and will certainly be disappointed.

Dr. Maxwell further urges that home work should be written to systematize the knowledge acquired, and to train to concentration. To parents Dr. Maxwell appeals for sympathy for the child in its school work. He protests against allowing a child to study immediately after school, before eating in the morning, immediately after a meal, during the noon recess, or just before a school session. He urges two hours of out-of-door life every day, twenty minutes' exercise of the gymnastic exercises learned at school. Dr. Maxwell protests vigorously against children being allowed to attend evening performances or parties on an evening preceding a school day. He urges that nothing be allowed to interrupt the hours of study at home, which never should exceed the limit of time advised by the Board. One paragraph of this letter we print entire:

Parents should never urge children to make extra efforts to obtain promotion, nor show annoyance if they

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fail to obtain promotion. What children need for intellectual and moral progress is systematic, not spasmodic, work. If, for any good reason, a child is not promoted or graduated at the end of a term, he should not be reprimanded, but encouraged to try again. Above all, parents should not, by finding fault with the teacher, weaken her influence for good.

The letter makes one recommendation which is an evidence of the need of a clearer understanding of the relations that should exist between the home and the school:

When parents find that their children, after conscientious effort, cannot accomplish the work assigned by the teacher in the time specified in the rule, they should at once communicate the fact to the principal of the school, and ask for a diminution of the tasks assigned.

The people of Brooklyn are to be congratulated upon having a Superintendent and Board of Education possessing a clear comprehension of their relation to the education of the children of the city, with the courage of their convictions.

Voice Culture

New York this winter has had the benefit of several experts in voice culture, in training the conversational voice. All these experts admit the disagreeable quality in the American voice, and each in turn advocates individual culture of the voice. We cannot agree with one who maintains that the foundation of all voice-work is breath, and that when the breath is properly controlled, and the breathing organs in proper use, the voice will be agreeable. Without doubt tone-deafness is often responsible for the bad tones in the American voice. People do not listen to their own voices, are not sensitive to sound, or a defect in hearing prevents their detection of the disagreeable tones in their voices. What is needed is a trained ear, and this can be gained only by educating the ear to detect the difference between the cultivated and the uncultivated voice, and to imitate that which appeals to the sense of harmony. The fundamental construction of the voice rests in character. It is a rare thing for a man or women of beautiful character to have a disagreeable voice. Often there will be found among the ignorant voices like velvet, and when you come to know the possessors of these voices you find that they have a beauty of nature, and that the voice is but the natural expression of this beauty of nature. Whether a deliberate attempt to cultivate an attractive voice would reflect on the character is a problem worthy of experiment. One expert advises as a cure for indistinct pronunciation and carelessness in pronunciation the habit of reading aloud for fifteen minutes every day from some recognized writer of pure English. Select, she said, that which appeals to the best in one's self, and then read slowly and carefully, listening for final "g's," for careful pronunciation of "th," for a clear pronunciation of "s;" and this practice, continued for six months, will end in giving clear enunciation; but nothing was said of the education indirectly acquired by this method of treating the voice.

Pure Teas

By an Act of Congress a commission was appointed to examine and report the best method to prevent the importation of impure and unwholesome teas. The report has been returned to Congress. The standards established by the commission are very high, and are as follows: No. 1, Formosa Oolong; No. 2, Foochow Oolong; No. 3, Amoy Oolong; No. 4, North China Congou; No. 5, South China Congou; No. 6, India tea; No. 7, Ceylon tea; No. 8, Pinguey; No. 9 (*a*), country green tea; No. 10 (*b*), country green tea; No. 11, Japan tea, pan-fired; No. 12, Japan tea, sun-dried; No. 13, Japan tea, basket-fired; No. 14, Japan tea, dust or fannings; No. 15, Scented Orange Pekoe; No. 16, Capers. The percentage of dust and fannings will be fixed later; these represent adulterations and deleterious matter usually. Three examiners will be appointed at the three ports of entry—New York, San Francisco, and Chicago. It is believed that the importation of the lower and harmful grades of teas into this country will be prevented by this Act of Congress.

Sanitary Protection

A group of workingwomen in New York connected with the Social Reform Club have devised a label which, when attached to any article purchased, is a guarantee that the article has been made under proper sanitary conditions, that the people employed in its manufacture have been paid union wages—that is, livable wages—and that the legal number of working hours and no more were employed in its manufacture. The most careless buyer, as to economic conditions, will be glad to encourage sanitary environment in rooms where the articles he buys are manufactured. There is one way to bring this about, and that is by demanding the union label on every article purchased. Once the merchant finds that his sales depend on his goods meeting the recognized standards of the buyers, he will buy only what he can sell.

An Old Form of Protest

A member of the Home Club sends the following lines as a companion to "The Up-to-Date Woman." The two may be said to represent the two extremes of the woman problem, if there is one:

THE TIRED WOMAN

Here lies a poor woman who always was tired;
  She lived in a house where help wasn't hired.
Her last words on earth were, "Dear friends, I am going
  Where there's no cooking to do, no washing nor sewing.
But everything there is exact to my wishes,
  For where they don't eat there's no washing of dishes.
I'll go where loud anthems will always be ringing,
  But, having no voice, I'll get rid of singing.
Don't mourn for me now, don't mourn for me never,
  I'm going to do *nothing* forever and ever."

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Who opened that bottle of HIRES Rootbeer?

The popping of a cork from a bottle of Hires is a signal of good health and pleasure. A sound the old folks like to hear —the children can't resist it.

HIRES Rootbeer

is composed of the very ingredients the system requires. Aiding the digestion, soothing the nerves, purifying the blood. A temperance drink for temperance people.

Made only by
The Charles E. Hires Co., Phila.
A package makes 5 gallons.
Sold everywhere.

On Face and Hands

Terrible Itching Sores Break Out Preventing Rest Night or Day—How Relief Was Found.

"I have been troubled for many years with itching sores on my face and hands. I could not rest night or day, and the medicine I took did not relieve me. My husband one day got me a bottle of Hood's Sarsaparilla, and I began taking it with the very best results. I have taken in all seven bottles and am now cured." MRS. JAMES MCLAIN, Mount Arlington, N. J.

"Last winter I broke out with sores on my face. I heard people say so much about Hood's Sarsaparilla that I determined to try it. In a week after I began taking it the sores commenced to heal, and in a short time they were entirely cured." ARTHUR G. TUNISON, Karrsville, N. J.

"I had no appetite and was without ambition for anything. I began taking Hood's Sarsaparilla, and in a short time I had a good appetite and felt better." HENRY HERLICH, Warrenville, N. J.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills cure nausea, indigestion, biliousness. 25 cents.

These competitions will be conducted monthly during 1897

First Prizes, each of $100 Cash	$	400
20 Second Prizes, each of $100 Pierce Special Bicycles		2,000
40 Third Prizes, each of $25 Gold Watches		1,000
Cash and Prizes given each month	$3,400	
	12	
Total given during 12 months 1897	$40,800	

HOW TO OBTAIN THEM. Competitors to save as many "Sunlight" Soap Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating competitor's full name and address and the number of coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper (top left hand corner) with Number of the District competitor lives in. The districts are as follows:

NAME OF DISTRICT.

1. **New York City, Brooklyn, Long and Staten Islands, and New Jersey.**
2. **New York State** (*outside of N.Y. City, Brooklyn, Long and Staten Islands*).
3. **Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.**
4. **The New England States**

$3,400.00 GIVEN AWAY EACH MONTH IN CASH. BICYCLES AND WATCHES FOR SUNLIGHT SOAP WRAPPERS

The Bicycles are the celebrated **Pierce Special**, 1897 Pattern, m'f'd by Geo. N. Pierce & Co., of Buffalo, Boston and New York. Fitted with Hartford Tires, First-class Nickle Lamp, New Departure Bell, Standard Cyclometer, and Hunt Lace Saddle.

LEVER BROS., LTD., NEW YORK.

RULES. 1. **Every month during 1897,** in each of the four districts, prizes will be awarded as follows:

The **1** Competitor who sends in the **Largest Number** of coupons from the district in which he or she resides will receive **$100 Cash.**

The **5** *Competitors who send in* the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's **Pierce Special** bicycle, price $100.00.

The **10** Competitors who send in the **Next Largest Numbers** of coupons from the district in which they reside will **Each** receive at winner's option a lady's or gentleman's Gold Watch, price $25.00.

2. The Competitions will **Close** the **Last Day** of **Each Month** during 1897. Coupons received too late for one month's competition will be put into the next.

3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Bros., Ltd., as final.

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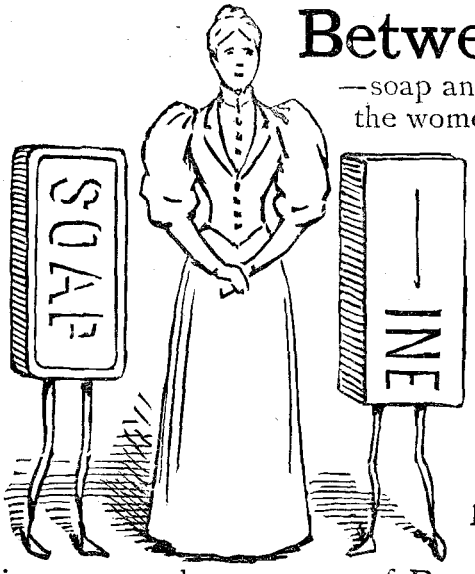

Between the two

—soap and poor washing powders—the women who don't use **Pearline** have a troublesome time. If they want to make sure of perfect safety, they have to take the hard work; if they try to make the work easier, then they have to take the risk of harm.

Now, how much better it is to get rid of the hard work and the risk, both together, by the use of **Pearline!** Every question as to the safety, the effectiveness, or the economy of **Pearline** has been settled by millions of women.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 512 JAMES PYLE, New York.

PPIESTLEY'S MASTERPIECE.

Silk-Warp

"Eudora" TRADE MARK. CLOTH.

An idealized Henrietta....

Soft, rich, lustrous, firm, durable.
Fits easily, drapes gracefully.
Black only.

Stamped "Priestley's Eudora" every 5 yards on the selvedge. . .

CARMEL SOAP

MADE OF PURE OLIVE OIL.

FOR NURSERY, TOILET, AND BATH.

A mission society at Haifa, Mt. Carmel, Palestine, make for their support and send to this country,
CARMEL SOAP. It is made from the sweet olive oil so plentiful in that country, and is an absolutely safe soap for toilet and nursery, at moderate price. Sold by druggists and grocers.
Imported by **A. Klipstein & Co., New York.**

GRANULA packages 25 cents. "THE PERFECT HEALTH FOOD" Specially suitable for invalids and children. Sample Book of Recipes FREE.
GRANULA CO., DANSVILLE, N. Y.

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1897 PRIZE
WALL PAPER
Samples Mailed Free See our 1897 Prize Designs and other new papers before you buy. Prices—3c., 5c., 7c., 10c., 12½c., and up per roll, and WE PAY THE FREIGHT.
AGENTS WANTED to sell on commission. Write to nearest address for particulars or for samples.
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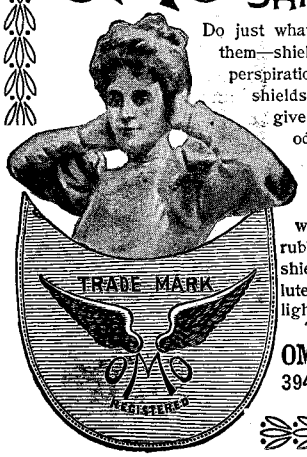
We do not issue a catalogue, but will at all times cheerfully furnish samples or price of our goods.

JOURNEAY & BURNHAM

OMO DRESS SHIELDS



Do just what is required of them—shield the dress from perspiration. Some dress shields do more — they give out an offensive odor. Others are heavy, cumbersome. OMO Dress Shields will outwear either rubber or stockinet shields, are absolutely odorless and lighter by half.

Trial pair 25c.

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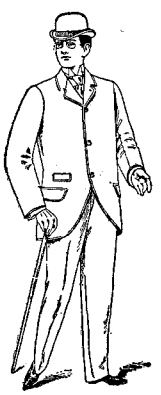

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Office, Company's Building,
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Philadelphia

33d ANNUAL STATEMENT
OF
THE TRAVELERS
INSURANCE COMPANY
OF HARTFORD, CONN.
Chartered 1863. (Stock.) Life and Accident Insurance
JAMES G. BATTERSON, Pres't

January 1, 1897

PAID-UP CAPITAL,	$1,000,000.00
ASSETS,	$20,896,684.63
LIABILITIES,	17,920,260.27
SURPLUS to Policy-holders,	$2,976,424.36

STATISTICS TO DATE

LIFE DEPARTMENT

Number Life Policies written	90,479
Life Insurance in force,	$88,243,267.00
New Life Insurance written in 1896,	11,941,012.00
Insurance issued under the Annuity Plan is entered at the commuted value thereof as required by law.	
Returned to Policy-holders in 1896,	$1,228,077.90
Returned to Policy-holders since 1864,	11,914,765.18

ACCIDENT DEPARTMENT

Number Accident Policies written,	2,338,186
Number Accident Claims paid in 1896,	14,163
Whole number Accident Claims paid,	292,379
Returned to Policy-holders in 1896,	$1,373,936.96
Returned to Policy-holders since 1864,	19,828,189.13
Returned to Policy-holders in 1896,	$2,602,014.86
Returned to Policy-holders since 1864.	31,742,954 31

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SYLVESTER C. DUNHAM, Counsel
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After May 1st, Bank of Commerce Building, Nassau Street

Guaranty Trust Co.
of New York

Mutual Life Building, 65 CEDAR STREET, N. Y.

Capital, $2,000,000 Surplus, $2,000,000

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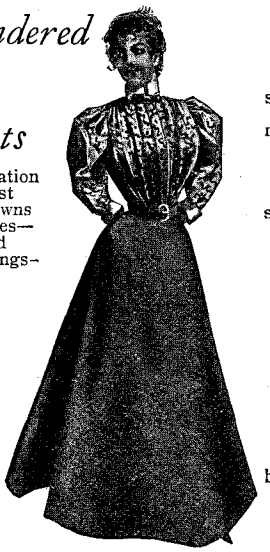
Shopping by Mail

with "The Quickest Mail Order House in the World."

Laundered Shirt Waists



like illustration made of fast colored Lawns and Percales—in light and dark colorings—with detachable collar and cuffs of same material.

$1.00 Postage 9 cents.

In ordering state bust measurement and size collar wanted, and if selections are made from samples, make second choice, as patterns are being constantly closed out and replaced by others.

Walking Skirts All-wool Black Storm Serge, cut after the newest Rouff model — percaline lined and velveteen bound — the product of our own famous workrooms, and equal in every respect to the sort usually retailed at $5.00 and $6.00. If you'll figure the cost of material, findings and the making you'll realize the exceptional opportunity — $3.95 each.

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CARSON PIRIE SCOTT & CO.

CHICAGO, U. S. A.

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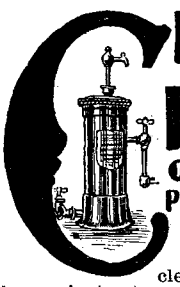

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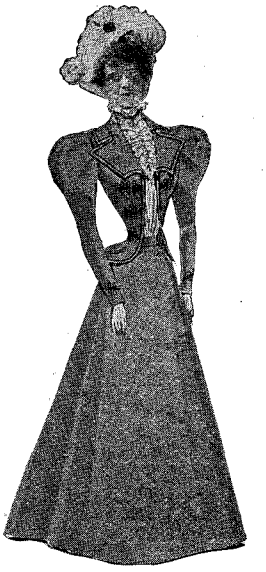

There are certain society ladies in New York who are famed the world over for the exquisite taste which they display in the selection of their costumes. We have recently made some Tailor-Made Gowns for a number of these ladies, and show photographs of the costumes in our latest catalogue. We make all of our garments to order, thus giving that touch of exclusiveness which can only be acquired by catering to an exacting clientele.

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Crash and Duck Suits, $4.00 up. Bicycle Suit, $6.00 up.
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We pay express charges everywhere. Write to-day; you will get catalogue and samples by return mail.

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Needs no disguise,

because it is free from all disagreeable taste and odor.

Peter Möller's Cod Liver Oil,

always of the highest standard of quality, is now prepared by a new process, whereby the Oil is kept from atmospheric contact from the beginning of the process of manufacture until it is safely corked up in bottles, thus preventing contamination of any kind and excluding all impurities.

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